WILTS COMMON-WEALTH.

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

Printed by
by Richard
M. DC.

hn Brown his Book

UMI

To his very good friend Mr *BODENHAM*, *N. L.* wisheth increase of happiness.

SIR,

WHat you seriously begun long since, and have always been very careful for the full perfection of, at length thus finished, although perhaps not so well to your expectation, I present you with, as one before all most worthy of the same; both in respect of your earnest travel therein, and the great desire you have continually had for the general profit. My humble desire is, that you would take into your kinde protection this old and new burthen of Wit: new in his form and title, though otherwise old, and of great antiquity, as being a methodical collection of the most choice and select Admonitions and Sentences, compendiously drawn from infinite variety, Divine, Historical, Poetical, Political, Moral and Humane. As for the envious and over-curious, they shall the less trouble me,

ſith I know there is nothing in this world but is ſubject to the Erinnys *of ill-diſpoſed perſons, whoſe malice is as fatal as the Darts of* Cephalus, *or* Paris *ſhaft, which neither a ſeven-fold ſhield, nor* Vulcans *cunning workmanſhip, nor* Pallas Ægis *can avoid. Thus humbly craving pardon for my boldneſs, beſeeching God daily to encreaſe the affection you bear to learning, I take my leave.*

Your moſt aſſured

to command,

N. L.

Wm Dunn

To the Reader.

COurteous Reader, encouraged by thy kinde acceptance of the first and second Impression of *Wits Commonwealth*, I have once more adventured to present thee with the eighteenth Edition, *Solent primi fœtus rerum horriduli esse & insuaviores, sed amœni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of examples; for that I intend, by Gods grace, the next time to publish the fourth part of *Wits Common-wealth*, containing only Examples. Then from your gracious acceptance and censure, let this part draw her perpetual privilege that like *Solinous* fruits it may still flourish in the fair Summer of thy gentle favour, and every one of them triumph in despight of Envies raging Winter.

N. L.

John

In Politeuphuian Decaſtichon.

Myſtica qui ſophiæ, cultæ quadrantia vitæ,
Ingenii varios flores rimaris & ardes:
Intemerata legas hujus monumenta laboris,
In quo ferventem metris ſedabis orexim.
Hoc duce Mercurio, cæleſti numine plenus,
Vertice ſublimi ſeries arcana polorum,
Et facilè rapidas fauces vitabis Averni:
Omnia ſunt in hoc, Muſis aptiſſima ſedes.
Virtutis morúmque Phares, Cynoſura vaganti,
Ingenii, genii, mentis, rationis acumen.

A. R.

LET him who in deſire Wits wealth embraces,
Here ſtand and gaze, where well behold he may
A heavenly troop of matchleſs Nymphs and Graces,
Their ſilver arms in ſacred Founts diſplay.
Whoſe parts all fair, and equal to their faces,
Make their nak'd beauty, their moſt rich array,
Nor think I had him with a vain ſuppoſe,
Inviting him unto his reſting place;
Whence flows a river of ſmooth running Proſe,
Whoſe ſtreams, conceits (like Virgins) interlace.
Amongſt green leaves ſo grows the Damask-Roſe;
So Diamonds golden Tablets doe enchace.

T. M.

Wits Common-wealth.

Of God.

Definition. *God the beginning of all things, the Idea and pattern of all good, is that Almighty Omnipotence which wanteth beginning and ending; which being made of none, hath by his own power created all things.*

WHere God putteth to his hand, there are no men so mighty, no beasts so fierce, no sea so deep, that can resist his power.

As a Prince will not suffer that another be called King in his Realm, so likewise God will not permit that any other in this World should be honoured but he only.

Without the understanding of the will of God by his Word, our sight is but blindness, our understanding ignorance, our wisdome foolishness, and our devotion devilishness.

God will not suffer man to have the knowledge of things to come; for if he had prescience of his prosperity, he would be careless; and understanding of his adversity, he would be senseless. *August.*

God who hath made all mortal things, hath authority to dispose them even with the same power wherewith he hath created them.

As much do we owe unto God for the [illegible] from which he delivereth us, as for the great [illegible] dignities whereunto he hath alwaies raised us.

Where Virtue doth raiſe to honour, there God fails not to eſtabliſh the dignity.

God is called a Well, both becauſe he hath all good things from himſelf, and alſo for that he doth communicate from thence with his creatures, without any hindrance to himſelf: for God miniſtreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a moſt bright Sun, which riſeth upon ſuch as fear him, and goeth down from them that are careleſs and profane.

The treaſures of vices are in us, the abundance of goodneſs in God. *Hierom.*

The greatneſs of God is more ſeen in mercy then in puniſhment.

God uſeth us not as our offences deſerve, but as his mercy willeth.

God deals in one ſort with the ſinner, in another manner with the juſt; to the ſinner he pardoneth his offence, and from the juſt he takes away the occaſions of his ſin.

Epirus King of Arcadia for breaking up of *Neptunes* Temple was ſtricken blind.

Mordorus ſpoiling *Circes* Temple, was ſtricken mad, with all his Souldiers.

Alexanders Souldiers ſeeking to ſpoil the Temple of the ſame Goddeſs, were ſlain with lightning.

Brennus the Captain of the French, entring the Temple of *Apollo*, and ſpoiling it, was ſtricken with madneſs, and ſlew himſelf.

Cipio's Souldiers that robbed the Temple at *Toloſſa*, died all miſerably.

As it is impoſſible with one and the ſame eie to behold Heaven and Earth, ſo is it as impoſſible with one diſordinate will to love God and the World. *Auguſt.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God

God is high: if thou lift thy self upon him, he flieth from thee; but if thou humblest thy self unto him, he cometh down to thee.

Gods Doctrine is the rule of Prudence, his Mercy the work of Justice, and his Death the Standard of Patience. *Bern.*

The Resurrection of Christ, to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he studied to know what God was, the harder still it seemed unto him.

If God help, he is merciful; if not, we must not think him unjust.

Divinity cannot be defined.

The operation of God is threefold, Creation, Formation, Consummation.

God is Eternity, and therefore not found but of such as continually seek him.

God, although he be Omnipotent, could never make a creature equal to himself.

The Lord of Hosts is called God the Father, the Son is the Image of the Father; the Father and the Son known, the Goodness of them both, which is the holy Ghost, is made manifest. *Arguss.*

Jupiter est quodcunq; vides, quacunq; moveris. Ovid.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt neganda, ne & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati. Ambros.

Of Heaven.

Defin. *Heaven is generally taken for that part of the world which is over our heads; a place full of Divine residence, and that Land where the Faithful after this life expect their portion and inheritance.*

HEaven is the Seat of God, and the Earth is his Footstool.

Heaven

Heaven is the ſeat of Glory, the habitation of Angels, the reſting place of the Faithful, farre beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can ſearch the ſecrets of the heavens? *Baſil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven as it had its Creation of nothing, ſo it ſhall be diſſolved to nothing.

The diſpoſition and places of the Heavens, are not of power to expreſs our good or bad fortunes.

As Hell is the place of all horrour, ſo heaven is the haven of all reſt.

Heaven is the habitation of the Elect, the throne of the Judge, the receit of the ſaved, the ſeat of the Lamb, the fulneſs of delight, the inheritance of the Juſt, and the reward of the Faithful.

From Heaven our ſouls receive their ſuſtenance Divine.

Heaven is the Church of the Elect, the ſoul of the Juſt, and field of the Faithful.

He is moſt miſerable that is denied to ſee the Sunshine; and he is moſt accurſed, to whom God denieth his heavenly favour. *Gregory.*

It is hard to live well, eaſie to die ill; hard to obtain Heaven, eaſie to keep from thence.

None knoweth better how great is the loſs of Heaven, then they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower then the way to Hell.

In gloria cœleſti mira ſerenitas, plena ſecuritas, æterna felicitas.

Eſtque

Estque Dei sedes nisi terra, & pontus, & aër,
Et cœlum, & virtus, superos quid quærimus ultra?

Of Angels.

Defin. *Angels are of an intellectual and incorporeal substance, alway movable and free, the divine Messengers of the will of God, serving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Self-love, the ruine of the Angels, is the confusion of men.

Angels are careful of mens actions, and Protectors of their persons.

Angels were created of God immortal, innocent, beautiful, good, free, and subtile, of the essence of God himself. *Aug.*

Angels have their habitation in heaven, their eies fixed on the Majesty of God, their tongues formed to his praises, and themselves only in him.

Every ones Angel that hath guided him in this life shall at the latter day bring forth him he hath govern'd.

Angels intend two things, the first is the glory and service of God, the second is the health and salvation of his children.

Angels are the comforters, instructers, and reformers of men.

Angels are Tutors of the Saints, Heraulds of Heaven, and Guardians of our Bodies and Souls.

The Angels exceed not in desire, desire not, because they want not, in beholding their Creator. *Amb.*

The Angels have charge to conduct men, Wisdome to instruct men, and Grace to preserve men.

Angels were the first creatures that ever God made.

Angels whersoever they are sent, do alwaies behold the face of God.

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominions, Thrones, Cherubins, and Seraphins.

The Divine nature of Angels suffereth neither change nor end, for they are immutable and Divine.

Angels are swift messengers to execute the wrath of God against his enemies.

Every true Minister is a true Angel, and their tongues bear the Embassage of the most high God.

Angeli sic foris exeunt, ut internis contemplationis gaudiis non priventur. Greg.

Apostatæ Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertue.

Defin. *Vertue is a disposition and power of the reasonable part of the Soul, which bringeth into order and decency the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the Soul abideth in a comely and decent habit, executing that which ought to be done according to reason: briefly, it is a proportion and uprightness of life, in all points agreeable to reason.*

He that desireth to be called Vertuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, then Noble or Reverend: for that the one title descends together with dignity, and the other is the reward of the work which we use. So that it falls out in good experience, that this title of Vertue is of many men desired, but of very few truly deserved.

Vertue maketh a stranger grow natural in a strange Countrey, and Vice maketh the natural strange in his own Countrey.

Vertue is health, Vice is sickness. *Petrar.*

Vertue is a stranger upon earth, but a citizen in heaven.

Take

Take away discretion, and Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sun to lighten the world.

To forgive is no less Vertue in Princes, when they be offended, then revenge a vice in the common sort, when they be wronged.

Vertue goes not by birth, nor discretion by years; for there are old fools and young Counsellors. *Govar.*

Vertue is the Queen of Labourers, Opinion the Mistress of Fools, Vanity the Pride of Nature, and Contention the overthrow of Families.

Vertue maketh men on the earth famous, in their graves glorious, and in the heavens immortal. *Chilo.*

Vertue is not obtained in seeking strange Countries, but by mending of old errors.

Vertue is more acceptable, by how much the more it is placed in a beautiful body.

Pythagoras compareth Vertue to the letter Y, which is small at the foot, and broad at the head; meaning that to attain Vertue is very painful, but the possession thereof passing pleasant.

A good man, though in appearance he seem needy, yet by Vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equal in the Heavens. *Socrates.*

The first step to Vertue is to love Vertue in another man.

Vertue while it suffereth overcometh.

Vertue cannot perfectly be discerned without her contraries; nor absolutely perfect without adversity.

He that remembreth his Vertue, hath no Vertue to remember, seeing he wanteth Humility, which is the Mother Vertue of all Vertues.

Vertue is better and more certain then any Art.

The actions of Vertue do so much affect the beholder, that he presently admireth them, and desireth to follow them.

A man endued with Vertue, meriteth more favour then a man of much wealth.

It is no leſs Vertue to keep things after they be gotten, then to get them. *Ovid.*

Vertue in general is a caſtle impregnable; a river, that needeth no rowing; a ſea that moveth not; a treaſure endleſs, an army invincible; a burthen ſupportable; an ever turning Spie; a ſign deceitleſs; a plain way failleſs; a true guide without guile; a balm that inſtantly cureth; an eternal honour that never dieth. *Mar. Aurel.*

Laudo factam de neceſſitate virtutem, ſed plus laudo illam, quam eligit libertas, non inducit neceſſitas.

——Virtus medio jacet obruta cœno,
Nequitiæ claſſes candida vela ferunt.

Of Peace.

Defin. *Peace is the quiet and tranquillity of Kingdoms; burying all ſeditions, tumults, uproars, and factions; and planting eaſe, quietneſs, and ſecurity, with all other flouriſhing ornaments of happineſs.*

DEar and unprofitable is the Peace that is bought with guiltleſs blood.

They juſtly deſerve the ſword of Warre, which wilfully refuſe the conditions of Peace.

Peace flouriſheth where Reaſon ruleth, and Joy reigneth where Modeſty directeth.

Peace is the end of War, Honour the joy of Peace, and good Government the ground of them both.

Peace is of moſt men deſired.

Concord in a City, is like Harmony in Muſick.

Concord of many maketh one.

As the living members of the body united together maintain life, and divided haſten death; ſo Citizens in a Common-wealth, by their Concord maintain the ſame; but by their Hatred deſtroy it.

True Peace, is to have Peace with Virtue, and War with Vice.

Peace

Peace asketh no leſs wiſdome to conſerve it, then valiantneſs to obtain it.

The colour of Peace maketh the War more ſecure; for who ſuſpect leaſt, are ſooneſt prevented. *Olaus Mag.*

Archidamia the Spartan Lady, ſeeing her Countrey ſuppreſt by the covetouſneſs of the Magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked ſword in her hand, and in the name of all the Ladies, chid the heartleſs Lords for ſuffering themſelves to live, their Countrey being overthrown, and they like to loſe their liberty.

Pyrrhus entring *Sicily*, poſſeſſed with hope of ſome Peace, afterward ſurpriſed the Countrey, and inthralled the inhabitants thereof by tyranny.

Peace from the mouth of a Tyrant is oftner promiſed then performed. *Plato.*

The countenance declareth mans inclination to peace; and the auſterity of *Marius* countenance, being an infant, was ominous to *Rome* in his old age.

It is a point of godly wiſdome, to be at peace with men, at warre with vices.

To rule an eſtate is a heavy burthen; but to undergo peace, is an eaſie carriage.

Concord maketh ſmall things mightily to encreaſe, but Diſcord maketh great things ſuddenly to decay.

To flie from Peace, which we ſhould earneſtly purſue, is to follow diſcord, and our own deſtruction.

That thing is more eſteemed which is obtained by peaceful words, then that which is gotten by forcible violence.

Nemo vires ſuas in pace cognoſcit: ſi enim bella deſunt, virtutum experimenta non proſunt.

——— *Pax optima rerum,*
Quas homini noviſſe datum eſt: pax una triumphis
Innumeris melior: pax cuſtodire ſalutem,
Et cives aquare potens. ——— Sil. Ital.

Of Truth.

Def. *Truth is that certain and infallible vertue, which bringeth forth all goodneſs, revealeth the Creation of the World, the power of our Creator, the eternal Crown of Bliſs we hope for, and the puniſhment allotted for our miſdoings: it is a vertue, through which we are inclined to ſpeak no otherwiſe with our tongue, then we think with our heart.*

TRuth ſtands not upon the tongues of men, nor honour upon the frowns of authority.

There is nothing ſo ſecretly hidden, but Time and Truth will reveal it.

Truth may be oft blamed, but never aſhamed, and Vertue ſuppreſſed by ſlander, will at laſt appear without blemiſh.

The diſſolving of a doubt, is the finding of the Truth.

Truth is the Law of Arts.

Truth hath two champions, Wiſdome & Conſtancy.

Truth is the meſſenger of God, which every man ought to reverence for the love of her Maſter.

Truth onely among all things is privileged, in ſuch wiſe, that when Time ſeemeth to have broken her wings, then as immortal ſhe taketh her force. *Aug.*

The pureſt Emerald ſhineth brighteſt when it hath a foil, and Truth delighteth moſt when it is apparelled worſt.

The end of Grammar, is to ſpeak aptly & agreeably; and the end of the ſpeech, Society: of Rhetorick, to carry all mens minds to one opinion: of Logick, to finde a Truth amidſt many falſhoods; all other Arts do likewiſe tend to Truth.

Four very good Mothers have four very bad Daughters: Truth hath Hatred; Proſperity hath Pride; Security hath Peril; and Familiarity hath Contempt.

Pharamond the firſt King of *France* was named *Warmond*, which ſignifieth Truth.

Truth

Truth feareth nothing more then to be hid; she careth for no shadow, but is content with her own light.

Truth is a vertue that scaleth the heavens, illumineth the earth, maintaineth justice, governeth Cõmonweals, kils hate, nourisheth love, and discovereth secrets.

Truth is a sure pledge not impaired, a shield never pierced, a flower that never dieth, a state that feareth no fortune, and a port that yields no danger. *Cicero.*

Truth is health that is never sick, a life that hath never end, a salve that healeth all sores, a sun that never setteth, a moon that is never eclipsed, a herb that is never withered, a gate that is never locked, and a voiage that never breeds wearines.

Truth is such a vertue, that without it our strength is weakness, our justice tyrannous, our humility traitrous, our patience dissembled, our chastity vain, our liberty captive, and our piety superfluous.

Truth is the Center wherein all things repose, the Card whereby we sail, the Wisdom whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield that defendeth us.

Truth is the ground of Science, the scale to Charity, the type of Eternity, and the fountain of Grace.

By Truth the innocent smileth before the Judge, and the Traitor is discovered before he is suspected.

Truth is a good cause, and needs no help of Oratory, and the least speech discovers the best credit.

Qui veritatem occultat, & qui mendacium prodit, interque rem est: ille, quia prodesse non vult; iste, quia nocere desiderat. August.

Non bene mactato cœlestia numine gaudent:
Sed quæ præstanda est, & sine teste fides.

Of Conscience.

Defin. *Conscience generally is the certain and assured testimony, which our souls carry about with them, bearing*

witnes

witneſs of what we ſpeak, think, wiſh, or doe: it is to the wicked, an Accuſer, a Judge, a Hangman, and a Rope: to the godly, a Comfort, a Reward, and Aid againſt all adverſities.

A Guilty Conſcience is a worm that biteth and never ceaſeth.

The Conſcience once ſtained with innocent blood, is alwaies tied to guilty remorſe.

Conſcience is a worm that eats like the *ceris* wooll, ſecretly and deeply; eaſily gotten, and hardly worn out.

Where the Conſcience is drowned with worldly pomp & riches, there wiſdome is turned to fooliſhneſs.

Conſcience is the Chamber of Juſtice. *Orig.*

He that frameth himſelf outwardly to do that which his Conſcience reproveth inwardly, wilfully reſiſteth the Law of God.

The Conſcience is waſted, where ſhipwrack is made of Faith.

A good Conſcience is the onely liberty.

The Conſcience is a book wherein our daily ſins are written.

A good Conſcience is a continual quietneſs.

Although the Conſcience of many ſeem to be ſeared with hot iron, as if it were void from all feeling of ſin, yet at the point of death is awakened, yea and it driveth the miſerable ſoul to deſperation.

We ſhall carry nothing with us out of this life, but either a good or a bad Conſcience.

Diſcern diſcreetly, and practice reverently thoſe things that are good, that thine own Conſcience may be clear, and others by thy doings not offended. *Greg.*

A clear Conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty, then he whoſe Conſcience forceth him to accuſe himſelf.

To accuſe ones ſelf before he is accuſed, is to find a ſoul crack in a falſe Conſcience.

Con-

Conſcience beareth little or no ſway, where coin brings in his plea.

The Conſcience loaden with the burden of ſin, is his own Judge, and his own Accuſer.

Whereas any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame being cut off, penitence and remorſe of Conſcience preſently follow.

The Philoſophers count men incurable, whoſe Conſciences are not touched with repentance for thoſe ſins which they have committed.

There is no greater damnation then the doom of a mans own Conſcience.

The violence of Conſcience cometh from God, who maketh it ſo great, that man cannot abide it, but is forced to condemn himſelf.

A wicked Conſcience purſueth his Maſter at his heels, and knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ Conſcientiæ: vis autem nunquam eſſe triſtis? bene vive. Iſidor.

——— *Heu quantum pœna mens conſcia donat!*
——— ——— *Sua quemque premit terroris imago.*

Of Prayer.

Defin. *Prayer (as ſome Divines affirm) is to talk with God, craving, by interceſſion, and humble petition, either thoſe things neceſſary for the maintenance of this life, or forgiveneſs of thoſe ſins, which through frailty we commit.*

THE juſt mans prayer appeaſeth the wrath of God.

Prayer muſt be freely given, and never ſold.

Prayer is the oblation of a thankful heart, and the token of a contrite and penitent minde.

Prayer is not to be attempted with force & violence of heart, but with ſimplicity & meekneſs of ſpirit. *Aug.*

Happy is that man, whom worldly pleaſures cannot draw from the contemplation of God, and whoſe life is a continual prayer.

Prayer

Prayer is the wing wherewith the soul flieth to heaven, and Meditation the eie wherewith we see God. *Amb.*

Prayer kindleth, inflameth, and lifteth the heart unto God, & the incense of Meditation is pleasing in his eies.

The prayer of the poor afflicted pierceth the clouds.

Prayer is a vertue that prevaileth against temptation, and against all cruel assaults of infernal spirits, against the delights of this [illegible] life, and against the motions of the flesh. *Bernard.*

Prayer engendreth confidence in the soul, confidence engendreth peace and tranquillity of conscience.

Faith joined with Prayer, maketh it more forcible, but humility coupled with it, maketh it beneficial and effectual.

Vertuous and godly disposed people do daily pray unto God for the cleansing of the impurity of the heart, and do watch it with all diligence that they can, and labour to restrain it, that the corruption thereof burst not out, either to the hurt of themselves or others.

The Romans upon certain high daies prayed for encrease of wealth to the people of Rome: which *Scipio* being Censor changed, saying, That it was sufficient, and that they ought onely to pray unto God to preserve it such as it was.

Thy prayer is thy speech to God: when thou readest, God speaketh to thee, and when thou prayest, thou talkest with God. *Aug.*

Let prayer ascend, that grace may descend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer must be accompanied with the exercise of mortification.

No prayer can tie the will of God unto us, except first of all we renounce and conquer our own wills.

Pra

Pray in thy heart unto God at the beginning of all thy works, that thou maiest bring them to a good conclusion. *Socrat.*

Pray not to God to give thee sufficient, for that he will give to every man unasked: but pray that thou maiest be contented and satisfied with that which he giveth thee.

Heaven shall cease to be, when it shall cease to run: and men cease to prosper, when they cease to pray.

The wrath and love of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and repentance bringeth peace to the unquiet conscience.

Orans considerare debet quid petit, quem petit, seipsum qui petit. Bernard.

Flectitur iratus voce rogante Deus.

Of Blessednes.

Defin. *Blessednes or beatitude, is the grace of God and his benefits, bountifully bestowed on them that serve him and keep his commandements.*

TRue blessednes from mortal eies is hid; and last as an object to the purer spirits.

That man cannot be truly blessed, in whom vertue hath no place.

A man that is wise, although he fall into extreme poverty, yet is he very rich and greatly blessed.

Blessednes is an ourward quietnes. *Arist.*

Blessednes farre off, beginneth from humility.

A blessed man cannot erre.

There is no truer happines in this life, then that which beginneth everlasting happines; and no truer misery, then that which leadeth to everlasting misery.

The first felicity that godly men have after this life, is the rest of their soules in Christ; the second shall be the immortality and glory of their bodies.

This

This is perfection and happineſs, even for every thing to attain the end for which it was created, and therein to reſt and be bleſſed.

Hateful and hapleſs is that happineſs, that traineth men from truth to inſolence.

Since in every thing the exceſs is hurtful, the abundance of felicity is moſt dangerous.

It is not true bleſſedneſs which hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to be accounted bleſſed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to bleſſedneſs, do chiefly conſiſt in the noble vertues of wiſdome.

True bleſſedneſs conſiſteth in a good life, and happy death. *Solon.*

Not the rich, but the wiſe avoid miſery, and become happy and bleſſed.

They that think riches the cauſe of happineſs, deceive themſelves no leſs, then if they ſuppoſed that cunning playing upon the Lute or Harp came from the inſtrument, and not from art.

Thoſe men be truly bleſſed whom no fear troubleth, no penſiveneſs conſumeth, no carnal concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſs moveth unto mirth.

True felicity conſiſteth in the good eſtate of the ſoul.

Fœlix anima quæ ſtreto turbine ſæculi, per tranſiens corporis clauſtra, illius ſummi & incomprehenſibilis lucis poteſt aliquo illuſtrari radio:

——— *fœlix cui victa voluptas,*
Terga dedit, longi quem non fregere dolores.

Of Love.

Defin. *Love is the moſt excellent effect of the ſoul, wherby mans heart hath no fancy to eſteem, value, or ponder any thing in this world but the care & ſtudy to know God:*

neither

neither is it idle, but worketh to ſerve him whom he loveth; and this love is heavenly. There is alſo a love natural, and that is a poiſon which ſpreadeth through every vein; it is a herb that being ſown in the entrails, mortifieth all the members; a peſtilence, that through melancholy killeth the heart; and the end of all vertues.

LOve is the Maſter of boldneſs and confidence. *Niphus de pulch.*

Love is an unreaſonable exceſs of deſire, which cometh ſwiftly and departeth ſlowly.

Whoſoever loveth, is deceived and blinded in that which he loveth.

The love that a man getteth by his vertues is moſt permanent.

Love is full of ſpeech, but never more abundant therein then in praiſe.

A friend loveth always, a lover but for a time.

The love of beauty is the forgetting of reaſon.

Love begun in peril, ſavoureth of greateſt delight when it is poſſeſſed.

Love inchanteth the hearts of men with unfit fancies, and laieth beauty as a ſnare to intrap vertue.

Love is a fading pleaſure mixed with bitter paſſions, and a miſery tempered with a few momentary delights.

All bonds are little enough to hold love.

Love is a vertue if it be meaſured by dutiful choice, and not maimed with wilful chance.

Lawleſs love never endeth without loſs; nor the nuptial bed defiled eſcapes without revenge.

Fancy is a worm that biteth ſoreſt the flouriſhing bloſſoms of youth.

Love is not to be ſuppreſt by wiſdome, becauſe not to be comprehended with reaſon.

Hot love is ſoon cold, and faith plighted with an adulterous vow, is tied without conſcience, and broken without care.

Love as it is variable, ſo it is mighty in forcing effects without denial.

Cupid is not to be reſiſted without courage, but entertained with courteſie.

Love vanquiſheth Tyrants, conquereth the malice of the envious, and reconcileth mortal foes unto perfect friendſhip.

Love is a heat full of coldneſs, a ſweet full of bitterneſs, a pain full of pleaſantneſs, making the thoughts have eyes, and hearts ears, bred by deſire, nurſed by delight, weaned by jealouſie, kill'd by diſſembling, and buried by ingratitude.

That which with the heart is loved, with the heart is lamented.

Love is a worm, which commonly lives in the eye, and dies in the heart.

To be free from love is ſtrange, but to think ſcorn to be beloved is monſtrous.

Love and Royalty can ſuffer no Equals.

Love being honeſt may reap diſdain, but not diſgrace.

He that feeds upon fancy, may be troubled in the digeſtion.

Love without his fruit, is like a picture without a face.

Love never took thought but near her lives end; and hope of heaven had never fear of hell.

Things immortal are not ſubject to affliction. *Her.*

Affection bred by inchantment, is like a flower wrought in ſilk, in colour and form moſt like, but nothing at all in ſubſtance and ſavour.

Love gotten by witchcraft is as unpleaſant, as fiſh taken with medicines is unwholſome.

Love is as a Cameleon, which draweth nothing in the mouth but air, and nouriſheth nothing in the body but the tongue.

Love breaketh the brain, but never bruiſeth the brow; conſumeth the heart, but never toucheth the skin

skin; and maketh a deep scarre to be seen before any wound be felt.

A man hath choice to begin love, but not to end it.

It is meet for Lovers to preferre manners before money, and honesty before beauty.

Lawless love without reason, is the very loadstone to ruth and ruine.

Love is not satisfied with gold, but only payed with love again. *Pythag.*

Love covereth a multitude of sinful offences, and loialty recovereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied with hands; made fast with thoughts not to be unlooſed with fingers.

To have a fair Mistress in love, and want gold to maintain her, to have thousands of people to fight, and no penny to pay them, maketh your Mistress wild, and your Souldiers tame.

True love is never idle, but worketh to serve him whom he loveth. *Aug.*

As Ivy in every place findeth somwhat to cleave unto, so Love is seldome without a subject.

Love is threefold; the first only embraceth vertue; the second is infamous, which preferreth bodily pleasure; the third is of the body and soul: nothing more noble then the first, then the second nothing more vile, the third is equal to both. *Plato.*

Love is a cruel impression of that wonderful passion, which to be defined is impossible, because no words reach to the strong nature of it, and only they know it, which inwardly do feel it. *Aurel.*

He that maketh his Mistress a Goldfinch, may perhaps in time find her a Wagtail.

The assaults of love must be beaten back at the first sight, lest they undermine at the second. *Pythag.*

He that looketh to have clear water, must digge

deep; he that longeth for ſweet muſick, muſt ſtrain art to the higheſt; and he that ſeeketh to win his love, muſt ſtretch his labour, and hazard his life.

It falleth out in love as it doth with Vines, for the young Vines bring the moſt wines, but the old is beſt.

Birds are trained with ſweet calls, but they are caught with broad nets; Lovers are allured with fair looks, and intangled with diſdainful eyes.

Of love mixed with mockery, followeth the truth of infamy.

He that hath ſore eyes muſt not behold the candle; nor he that would leave his love, fall to the remembrance of his Lady; for the one cauſeth his eyes to ſmart, and the other procureth the heart to bleed.

Like as the fire waſteth the wood, ſo ſcornfulneſs conſumeth love. *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be diſcreet, and in hatred provident and adviſed.

Love is a frantick frenſie, that ſo infects the minds of men, that under the taſt of Nectar they are poiſoned with the water of Styx.

Love brings on lewd looks to command by power, and to be obeyed by force.

Love and fortune favours them that are reſolute.

Lovers oft-times proceed in their ſuit as Crabs, whoſe paces are always backward.

As affection in a lover is reſtleſs, ſo if it be perfect it is endleſs.

Love is a ſweet tyranny, becauſe the lover endureth his torment willingly. *Niphus.*

The mind of a Lover is not where he liveth, but where he loveth.

Love fixed on vertue, increaſeth ever by continuance.

The paſſionate Lover if he ſail, love is his Pilot;

if he walk, love is his companion; if he sleep, love is his pillow.

Love is only remedied by love, and fancy must be cured by affection. *Pyth.*

Sophocles being demanded what harm he would wish to his enemy, answered, That he might love where he was not fancied.

Love is most fortunate, where courage is most resolute.

Affections are harder to suppress then enemies to subdue.

Lovers oaths are like fetters made of glass, that glister fair, but couple no constraint.

Love maketh a man that is naturally addicted to vice, to be endued with vertue, forcing him to apply himself to all laudable exercises, that thereby he may obtain his lovers favour; coveting to be skilful in good letters, that by his learning he may allure her; to excel in musick, that by his melody he may entice her; to frame his speech in a perfect phrase, that by his learning and eloquence he may perswade her; and what nature wanteth, he seeketh to amend by art; and the only cause of this vertuous disposition is love.

Love be it never so faithful, is but a Chaos of care and fancy, though never so fortunate is but a mass of misery. *Chilo.*

Love is to be driven out by reason, not to be thrust out by force.

Amidst the natural passions of man, love is the fountain of all other.

The Lover knoweth what he doth desire, but he knoweth not what he should desire.

Love may wither by little and little, but the root will not be removed on a suddain.

It is a profit for young men, and a fault for old men to be in love.

The best Physician to cure love, is she that gave the wound.

The first step to wisdome, is not to love; the second, so to love that it be not perceived. *Plato.*

Secret love burneth with the fiercest flame.

As a King is honoured in his image, so God in man is both loved & hated; he cannot hate man who loveth God, nor can he love God, who hateth man. *Bern.*

He that gathereth roses must be content to prick his fingers, and be that will win a womans good will, must be content with sharp words.

There are six properties in love; Self-love, is the ground of mischief; Lascivious love, the root of remorse; Wanton love, the cowards warfare; Pure love never saw the face of fear; Pure loves eyes pierce the darkest corners; Pure love attempteth the greatest dangers.

Libertas quoniam nulli jam restat amanti,
Nullus liber erit, si quis amare velit.
—— Heu quantum mentes dominatur in aquas
Fusta Venus!

Of Jealousie.

Defin. Jealousie is a disease of the mind, proceeding from a fear which a man hath, that that thing is communicated to another, which he would not have common, but private to himself: it is also bred of that love which will not suffer a partner in a thing beloved.

HE that is pained with the restless torment of Jealousie, doubteth and mistrusteth himself, being always frozen with fear, and fired with suspicion, *Her.*

Jealousie is such a heavy and grievous enemy to the holy estate of matrimony, and soweth between the married couple such deadly seeds of secret hatred and contention, as love being once rased out with sackless distrust thereof, through envy ensueth bloody revenge.

A jealous man is suspicious evermore, judging the worst;

worſt; for if his Wife be merry, he thinketh her immodeſt; if ſober, ſullen; if pleaſant, unconſtant; if ſhe laugh, it is lewdly: if ſhe look, it is lightly; yea, he is ſtill caſting beyond the Moon, and watcheth as the craſty Cat over the ſilly Mouſe.

Love as it is divine with loialty, ſo it is helliſh with jealouſie.

Jealouſie proceedeth from too much love.

The heart being once infected with jealouſie, the ſleeps are broken, and dreams prove unquiet, the night is conſumed in ſlumbers, thoughts, and cares, and the day in woe, vexation, and miſery.

The Jealous man living dies, and dying prolongs out his life and paſſion worſe then death: none looketh on his love, but ſuſpicion ſaies, This is he that covets to be corrival in my favours; none knocketh at the door, but ſtarting up, he thinketh them to be the meſſengers of fancy; none talks, but they whiſper of affection: if ſhe frown, ſhe hates him, and loves others; if ſhe ſmile, it is becauſe ſhe hath had ſucceſs in her love; look ſhe frowardly on any man, ſhe diſſembles; if ſhe favour him with a gracious eye, then as a man poſſeſſed with a frenzy, he crieth out that neither fire in the ſtraw, nor love in a womans looks can be concealed: thus doth he live reſtleſs, and maketh love, that oft is ſweet, to be in taſt more bitter then gall.

Jealouſie is a hell to the mind, and a horrour to the conſcience, ſuppreſſing reaſon and inciting rage.

As there is no content to the ſweetneſs in love, ſo there is no deſpair to the prejudice of jealouſie.

As a ſhip in a tempeſt, ſo is the mind toſt by jealouſie, the one ſtill expecteth his wrack, the other ſeeketh his own ruine.

Jealouſie maketh the coward ſtout, the baſhful audacious, the babler ſilent.

He that is jealous, is like him that is ſick of an ague, and poureth in drink to augment the chilneſs of his ſickneſs. *Hip.*

There can be no greater tyranny then jealouſie, whereby a man continually murthereth himſelf living.

Jealouſie begetteth revenge, revenge nouriſheth jealouſie.

Love is married to jealouſie.

Suſpicion is the mother of jealouſie. *Dionyſius.*

Three things breed jealouſie; a mighty ſtate, a rich treaſure, and a fair wife.

Jealouſie is a hell-born fiend, that peſtereth the mind with inceſſant paſſions.

Jealouſie, in ſeeking death contemneth it: in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-live revenge.

As the Crow thinks her own birds faireſt, ſo the jealous man thinketh his own choice excelleneſt.

Of little Brooks proceed great Rivers, and from ſmall ſparkles of jealouſie ariſe great flames of diſtemperature.

To trouble a jealous man with counſel, is to augment his pain with ſuſpicion.

Matrimonium ità demum tranquillè exigi poteſt, ſi uxor caſta, maritus autem ſurdus fiat. Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt uxoris garrulitas, quâ moleſtiâ cariturus eſt ſi ſurdus ſit.

Of Hate.

Defin. *Hate, or envy, is a grief ariſing of another mans proſperity, and malignity is moſt commonly joyned with it, whether it be the foundation of it as ſome ſay, or one part thereof, as others will have it. This malignity or common hate, is a delight & pleaſure taken in another mans harm, although we receive no profit thereby,*

and

and it ſeemeth to be accidental, that is, procured by a hatred or ill will, ariſing of ſome evil affection which one man beareth to another.

THE greateſt flood hath the ſooneſt ebbe, the ſoreſt tempeſt the ſuddaineſt calm, the hotteſt love the coldeſt end, and from the deepeſt deſire ofttimes enſueth the deadlieſt hate.

Hate thirſteth to ſalve his hurts by revenge.

Envy is a ſecret enemy to honour.

There is nothing that more ſpiteth a man, then to receive an injury before his enemy.

Hatred is the ſpirit of darkneſs.

Hatred is blind as well as love. *Plutar.*

Envy is imagined of the Poets to dwell in a darke cave, being pale and lean, looking aſquint, abounding with gall, her teeth black, never rejoicing but in others harm, ſtill unquiet and careful, and continually tormenting her ſelf.

Envy in this point may be diſcerned from hatred, the one is ſecret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath ſundry affections, as contempt, anger, debate, and ſcornfulneſs.

Envy ſhooteth at others, and woundeth her ſelf.

Sicilian Tyrants did never find,
Then envy greater torment of the mind.

A wiſe man had rather be envied for provident ſparing, then pitied for his prodigal ſpending.

Bavins are known by their bands, Lions by their claws, Cocks by their combs, and envious men by their manners.

Envy never caſteth her eye low, nor ambition never points, but always upward.

Revenge barketh only at the Starres, and ſpight ſpurns at that ſhe cannot reach.

Envy braggeth, but draweth no blood: and the malicious have more mind to quip, then might to cut.

Envy is like lightning, that will appear in the darkeſt fogge.

Very few dare ſerve or follow ſuch as the Prince doth hate.

Much ſtrangeneſs breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred, and malice of them that be evil, juſtifieth the juſtice and ſentence of them that be good.

It is better to be fellow with many in love, then to be a King with hatred and envy.

Envy is blind, and can doe nothing but diſpraiſe vertue. *Solon.*

Envy is ſo envious, that to them that of her are moſt denied, and ſet fartheſt of, ſhe giveth moſt cruel ſtrokes with her feet.

As ruſt conſumeth iron, ſo doth envy the hearts of the envious. *Anaxag.*

An envious man waxeth lean with the fatneſs of his neighbour.

It is a ſcab of the world to be envious at vertue.

Envy is the companion of mightineſs.

I do not allow of envy; but for good, ſaith *Euripides*, I would be envied.

Envy is the daughter of Pride, the author of murder and revenge, the beginner of ſecret ſedition, and the perpetual tormenter of vertue.

Envy is the filthy ſlime and impoſtume of the ſoul, a perpetual torment to him in whom it abideth; a venome, a poiſon, or quick-ſilver, which conſumeth the fleſh, and drieth up the marrow of the bones. *Socrat.*

Take away envy, and that which I have is thine: let there be no envy, and that which thou haſt is mine.

The envious man thinketh his neighbours loſſes to be his gain.

Of

Of vices Envy is the moſt ancient, Pride the greateſt, and Gluttony the ſouleſt.

The injured man doth oftentimes forget, but the envious man doth never ſpare to perſecute.

Envy is a ſickneſs growing from other mens happineſs. *Mar. Aurel.*

If any man be good, he is envied; if evil, himſelf is envious.

The envious bury men quick, and raiſe up men being dead.

Hidden hatred is more dangerous then open enmity.

It is an evil thing to hurt becauſe thou hateſt; but it is more wicked becauſe thou haſt hurt therefore to hate.

Malice drinketh up the greateſt part of his own poiſon. *Socrat.*

That hatred is commonly moſt deadly, which hath once been buried, and afterward through injury is revived.

The injury of a friend is more grievous then the malicious hatred of an enemy.

Envy is always ready to ſpeak what cometh next to mind, and not that which ſhe ought to ſpeak.

Like as grief is a diſeaſe of the body, ſo is malice a ſickneſs of the ſoul.

Envy is nothing elſe but grief of the mind at other mens proſperity. *Amb.*

Debate, deceit, contention, and envy, are the fruits of evil thoughts.

Envy doth always wait at vertues elbow.

Glory in the end erecteth that, which envy in the beginning ſeemed to depreſs.

Paſcitur in vivis livor, poſt fata quieſcit.

Nulla ingenia tam prona ad invidiam ſunt, quàm eorum, qui genus ac fortunam ſuam animis non æquam, quia virtutem & alienum bonum oderunt.

Of

Of Women.

Defin. *Women being of one and the self-same substance with man, are what man is, only so much more imperfect, as they are created the weaker vessels.*

WOmens sorrows are either too extreme, not to be redressed; or else tricked up with dissimulation, not to be believed.

Who finds constancy in a woman finds all things in a woman.

Women are to be measured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their answers sharp, yet like Faulcons they will stoop to a bloudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes shed tears both of sorrow and dissimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawn with Angels to become Devils.

A woman once made equal with man becometh his superiour. *Socrat.*

Women be of right tender condition, they will complain for a small cause, and for less will rise up into great pride.

Like as no man can tell where a shooe wringeth him, better then he that wears it; so no man can tell a womans disposition better then he that hath wedded her. *Marc. Aurel.*

There is no creature that more desireth honour, and worse keepeth it then a woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life and waste goods.

Women for a little goodness look for great praise, and for much evil no chastisement.

A

A fierce beast and a perillous enemy to the Common-wealth, is a wicked woman; for she is of much power to doe great harm. *Euripides.*

The Eagle when she soreth neareſt the Sun, hovers for a prey; the Salamander is moſt warm when he lieth from the fire; and a woman moſt heart-hollow, when she is moſt lip-holy.

Though women seem chaſt, yet they may ſecretly delight in change; and though their countenance be coy to all, yet their conſcience may be courteous to ſome one.

Women in miſchief are wiſer then men.

Women by nature are more pitiful then men, but being moved to anger, they become more envious then a Serpent, more malicious then a Tyrant, and more deceitful then the Devil. *Socrat.*

Women that are chaſt when they are truſted, prove wantons when they are cauſleſly ſuſpected.

It is the property of a woman to covet moſt of that which is denied her.

Virgins hearts are like Cotton trees, whoſe fruit is ſo hard in the bud that it ſoundeth like ſteel, and being ripe, put forth, is nothing but woolk.

As it is natural to women to deſpiſe that which is offered, ſo is it death to them to be denied that which they demand.

Womens hearts are full of holts, apt to receive, but not retain.

He that can abide a curſt wife, need not to fear what company he liveth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, ſo ought a curſt wife to be ſharply handled. *Plato.*

The cloſets of womens thoughts are ever open, and the depth of their hearts hath a ſtring that reacheth to their tongues end.

Women are like to Fortune ſtanding upon a

Globe,

Globe, winged with the feathers of ficklenes,

The rule for a Wife to live by is her Husband, if he be obedient to the Laws publick.

The eyes of women are framed by art to enamour, and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, their looks nets, and their words inciting charms.

A hard-favoured woman renowned for her chastity, is more to be honoured then she that is inconstant, though never so famous for her beauty. *Mar. Aurel.*

Sophocles being asked why, when he brought in the persons of women, he made them always good, whereas *Euripides* made them bad? Because I (quoth he) do represent women as they should be, *Euripides* such as they are.

A fair woman unconstant, may be resembled with the counterfeit which *Praxiteles* made of *Flora*; before the which if one stood directly, it seemed to weep, if on the left side, it seemed to laugh, if on the right side, to sleep.

Womens wits are like Sheffield knives, which sometimes are so sharp that they will cut a hair, and other while so blunt that they must go to the grindstone.

If Women be beautiful, they are to be won with praises; if coy, with prayers; if proud, with gifts; if covetous, with promises.

A woman of good life, feareth no man with an evil tongue.

Women ofe in their loves resemble the Apothecaries in their Arts, who choose the weeds for their shops, when they leave the fairest flowers in the garden.

The wiser sort of women are commonly tickled with self-love.

The affections of women are always fettered, either with outward beauty, or inward bounty.

Womens

Womens hearts and their tongues are not relatives.

A fair woman with foul conditions, is like a sumptuous Sepulchre full of rotten bones.

A woman that hath been married to many, can hardly please many.

An honest woman being beautiful, killeth young men with her countenance. *Guevar.*

A womans mind is uncertain, it hath as many new devices as a tree hath leaves: for she is always desirous of change, and seldome loveth him heartily with whom she hath been long conversant.

Trust not a woman when she weepeth, for it is her nature to weep when she wanteth her will. *Socrat.*

Silence in a woman is a special vertue.

A woman that hath no dowry to marry her, ought to have vertue to adorn her.

A woman in her wit, is pregnable; in her smile, deceivable; in her frown, revengeable; in her death, acceptable.

A fair, beautiful, and chast woman, is the perfect workmanship of God, the true glory of Angels, the rare miracle of earth, and sole wonder of the world. *Hermes.*

That man that is married to a peaceable and vertuous woman, being on earth hath attained heaven, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona est, vel si bona contigit ulla,
Nescio quo pacto, res mala facta bona est.

Nisi sermonum optima semina mulieres suscipiant, & participes eruditionis virorum fiant, absurda multa pravâque consilia atque cogitationes & affectus malos pariunt. Plutarch.

Of Beauty.

Defin. *Beauty is a seemly composition of all the members, wherein all the parts with a certain grace agree together;*

together: but beauty and comelineſs of the mind, is a convenience meet for the excellency of a man, and that wherein his nature doth differ from other living creatures; and as the outward beauty moveth and rejoiceth the eies, ſo this ſhining in our lives by good order and moderation, both in deed and word, draweth unto us the hearts of thoſe men amongſt whom we live.

Beauty is ſuch a fading good, that it can be ſcarce poſſeſſed before it be vaniſhed.

Beauty tameth the heart, and Gold overcometh beauty.

The greateſt gift that ever the Gods beſtowed upon man is Beauty; for it both delighteth the eye, contenteth the mind, and winneth good will and favour of all men. *Anacharſis.*

Beauty is a Tyrant for a ſhort time, the priviledge of nature, a cloſe deceit, and a ſolitary Kingdome.

It is a blind mans queſtion, to ask why thoſe things are loved which are beautiful.

The beauty of the body withereth with age, and is impaired by ſickneſs.

The beauty of the ſoul is innocency and humility. *Greg.*

The faireſt creature that God made was the world.

Women that paint themſelves to ſeem beautiful, do clean deface the Image of their Creator. *Ambr.*

A beautiful countenance is a ſilent commendation.

Beauty cannot inflame the fancy ſo much in a month, as ridiculous folly can quench it in a moment.

Beauty, vertue, and wealth, are three deep perſwaſions to make love frolick.

The more beauty is ſeen, the more it is admired.

In all things diviſible, there is ſomething more, ſomething leſs, ſomething equal, more or leſs: what can be then more equal then beauty or wit? *Ariſt.*

The

The Scorpion, if he touch never ſo ſlightly, invenometh the whole body; the leaſt ſpark of wild-fire ſets a whole houſe on flame, the Cockatrice killeth men with his ſight, the ſting of love and beauty woundeth deadly, the flame of fancy ſets all the thoughts on fire, and the eies of a Lover wounded with beauty are counted incurable.

He that is an enemy to beauty, is a foe to nature.

Beauty without honeſty, is like poiſon preſerved in a box of gold.

Beautiful women be dangerous marks for young mens eyes to ſhoot at.

Chuſe not thy Wife by her beauty, but by her honeſty, for good deeds will remain when age hath taken her beauty from her.

Parvam facit miſturam cum ſapientiâ forma: Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus, ornatius eſt, Ambr.

Of Diſſimulation.

Defin. *Diſſimulation is an evil humour of the mind, and contrary to honeſty; it is a countenance ever diſagreeing from the hearts imagination, and a notorious lie in whatſoever it ſuggeſteth.*

THE holieſt men in ſhew, prove often the holloweſt men in heart. *Plotin.*

The tip of the tongue foundeth not always the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft-times appeareth the greateſt blemiſh of vice.

A counterfeit diſeaſe is ſometimes taken away with a falſe ſirrup.

It is better to have an open foe then a diſſembling friend. *Pythagoras.*

Subtile Sophiſtry perverteth true Philoſophy.

He which dwelleth next to a Cripple, will ſoon learn

learn to halt: and he that is conversant with an hypocrite, will soon endevour to dissemble.

Dissembled holiness is double iniquity.

The more talk is seasoned with fine phrases, the less it savoureth of true meaning.

He that dissembleth sinneth not of ignorance; but deceiveth by a colour which he himself knoweth to be false. *Origen.*

Dissemble not with thy friend, either for fear to displease him, or for malice to deceive him. *Plato.*

It is farre better to speak the truth in few words, then to keep silence with deep dissimulation.

Dissembling courtesies are like *Circes* charms, which can turn vain-glorious fools into Asses, gluttonous fools into Swine, pleasant fools into Apes, and proud fools into Peacocks.

Deceit deserves deceit, and the end of treachery is to have no trust.

Craft hath need of cloaking, where truth is ever naked.

He that hath often been deceived with the lies of a dissembler, will scant give him credit when he bringeth a true tale. *Plato.*

The flattering of an enemy is like the melody of the Sirens, who sing not to stirre up mirth, but allure unto mishap.

The mind of a crafty dissembler is hardned more by practice, then the hands of an Artificer by great labour.

Impia sub dulci melle venena latent.
Haredis fletus sub persona risus est.

Of Folly.

Defin. *Folly or intemperancy in our actions, is an overflowing in voluptuousness, forcing and compelling all reason in such sort, that no consideration of loss or*

hinde-

hindrance, is able to ſtay, or keep back him, that is through long cuſtome infected with vice, from betaking himſelf of ſet purpoſe to the execution of all his deſires and luſts, as he that placeth his ſole and ſovereign good therein, ſeeking for no other contentation in any thing, but only in that which bringeth to his ſenſes light and pleaſure.

LAte wit and unfruitful wiſdome are the next neighbours to folly.

There can be no greater vanity in the world, then to eſteem the world, which eſteemeth no man; and to make little account of God, who ſo greatly regardeth all men. *Auguſt.*

There can be no greater folly in man, then by much travel to encreaſe his goods, and with vain pleaſures to loſe his ſoul. *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the fool are brothers children. *Marc. Aurel.*

To be wanton without wit is apiſhneſs, and to be witty without wantonneſs is preciſeneſs.

Fire is to be quenched in the ſpark, weeds are to be rooted out in the bud, and folly in the bloſſome.

Follies paſt are ſooner remembred then redreſſed.

He that makes a queſtion where there is no doubt, muſt make an anſwer where there is no reaſon.

Few vices are ſufficient to darken many victories. *Plutarch.*

He that lendeth to all that will borrow, ſheweth great good will, but little wiſdome.

Marriage leapeth into the ſaddle, and repentance upon the crouper. *Guevar.*

Vanity

Vanity is the mark wherein youth marcheth, and folly the page that waits attendant upon their actions.

Pigmalion carved a Picture with his hand, and doted upon it with his heart.

He that makes curiosity in love, will so long strain courtesie, that either he will be counted a solemn suter, or a witless wooer.

Too much curiosity savoureth of self-love, and such as are too familiar, run into contempt.

Folly refuseth gold, and frenzy preferment; wisdome seeketh after dignity, and counsel looketh for gain.

To make that thing proper to one which before was common to all, is a true note of folly, and a beginning of discord.

The riotous that sickneth upon surfeit, and the fool that feeleth adversity, can very hardly be cured. *Solon.*

The fool wanteth all things, and yet if he had them could not use one of them.

Some be fools by nature, and some be crafty fools to get themselves a living; for when they cannot thrive by their wisdome, then they seek to live by folly.

Among the foolish, he is most fool that knoweth little, and yet would seem to know much. *Aug.*

To be overcome with affections, is an evident token of folly.

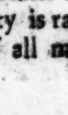
It is a great folly for a man to muse much on such things as pass his understanding.

Folly is the poverty of the mind.

A well favoured and fair person that is a fool, is like a fair house, and an evil Host harboured therein. *Diogenes.*

It is meer folly to hate sin in another, and seeking to correct it, thou fall into a greater sin thy self.

A fool that from base poverty is raised up to riches, and worldly prosperity, is of all men most forget-



ful,

ful, and unfriendly to his friends.

A thing done a fool knoweth, but a wise man foreseeth things before they come to pass.

The more riches that a fool hath, the foolisher he is.

The heart of a fool is in his mouth, but the mouth of a wise man is in his heart. *Sirach.*

Instruction given to fools increaseth folly.

Inter cætera malæ [illegible] quoque habet stultitia, semper incipit vivere. Seneca.

Sicut nec auris escas, nec guttur verba cognoscit: ita nec stultus sapientiam sapientis intelligit.

Of Flattery.

Defin. *Flattery is a pestilent and noisome vice, it is hardly to be discerned from friendship, because in every motion and affect of the mind they are mutually mingled together, but in their actions they are meer contraries, for flattery dissenteth from what it seems to intend.*

HE is unwise that rather respecteth the fawning words of a flatterer, then the little love of a faithful friend. *Aurel.*

Flattery resembles Swallows, which in the Summer time creep under every house, and in the winter leave nothing behind them but dirt.

Flatterers blaze that with praises, which they have cause to blaspheme with curses.

To flatter a wise man shews want of wisdome in the flatterer.

As no Vermine will breed where they find no warmth, no Vultures sleep where they find no prey, no Flies swarm where they see no flesh, no Pilgrims creep where there is no Cross: so there is no Parasite will lurk where he finds no gain.

He that seeketh by a plausible shadow of flattery, to seduce a mind from chastity to adultery, sinneth against the law of nature, in defrauding a man of his due,

due, his honour, and his reputation. *Laſſan.*

Little things catch light minds, and fancy is a worm that feedeth firſt upon fenel.

White ſilver draweth black lines, and ſweet words breed ſharp torments.

It is better to fall among a ſort of Ravens, then amongſt flattering companions; for the Ravens never eat a man till he be dead, but flatterers will not ſpare to devour him while he is alive. *Plutarch.*

Flattery is like a golden Pill, which outwardly giveth pleaſure, but inwardly is full of bitterneſs.

Flatterers are like Trencher-flies, which wait more for lucre then for love.

Endevour diligently to know thy ſelf, ſo ſhall no flatterer deceive thee. *Bias.*

The flatterer diligently applieth himſelf to the time, and fitteth his ſpeech to pleaſe his Maſters humour. *Ar.*

Like as a Cameleon hath all colours ſave white, ſo hath a flatterer all points ſave honeſty.

The wood maintaining fire is conſumed by it, and riches which nouriſh flatterers, by them come to nothing. *Stobæus.*

He that truly knows himſelf, cannot be deceived by flattery.

Flattery is like friendſhip in ſhew, but not in fruit. *&c.*

To chide or flatter thy wife publickly, is the next way to make her doe ill privately.

Adulatio apertis & propitiis auribus recipitur, in præcordia ima deſcendit: venit ad me pro amico blandus inimicus. Senec.

Sicut ſamenda ſunt amara ſalubria, ita ſemper vitanda eſt amara dulcedo. Cicero.

Of Suſpicion.

Dem. *Suſpicion is a certain doubtful fear of the mind, detaining the heart timorouſly with ſundry affections, and uncertain proceedings.* It

IT is hard to blind ſuſpicion with a falſe colour, eſpecially when conceit ſtandeth at the door of an enemy. *Aurel.*

Suſpicious heads want no ſophiſtry to ſupply their miſtruſt.

Let not thine heart ſuſpect what neither thine eyes ſee by proof, nor thine ears hear by report.

That man that is feared of many, hath cauſe likewiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou credulous without proof.

Suſpicion is a vertue, where a man holds his enemy in his boſome.

It is hard to harbour belief in the boſome of miſtruſt.

Where the party is known for a profeſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit where truth is ſuſpected.

Suſpicion is the poiſon of true friendſhip. *Auguſt.*

It is better to ſuſpect too ſoon, then miſlike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders love.

Suſpicion may enter a falſe action, but proof ſhall never bring in his plea.

Where vertue keepeth the fort, report and ſuſpicion may aſſail, but never ſack.

Suſpicion engendreth curioſity, backbiting, unquietneſs, factions, jealouſie, and many other miſchiefs.

Open ſuſpecting of others, cometh of ſecret condemning our ſelves. *S. P. S.*

Where hateful ſuſpicion breedeth enmity, there it is hard with painted ſhadows to procure amity.

He that feareth nothing ſuſpecteth nothing.

Fools ſuſpect wiſe men, and wiſe men know fools.

When we ſuſpect our ſelves to be moſt miſerable, then is the grace of God moſt favourable. *Bernard.*

Beauty

Beauty is the true glaſs of divine Vertue, and ſuſpicion the mirrour in which we ſee our own noted dangers.

Suſpect the meaning, and regard not ſpeeches. *Socr.*

Baniſh from thy heart unworthy ſuſpect, for it polluteth the excellency of the ſoul.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe is intolerable.

He that lives without offence, never needs to ſuſpect reproof.

Cauſleſs ſuſpicion is the next way to make him doe evil, which always before did carry a conſtant meaning. *Bias.*

Octavius Auguſtus, domum ſuam non ſolùm crimine, ſed ſuſpicione criminis vacare voluit.

Sicut difficilè aliquem ſuſpicatur malum, qui bonus eſt: ſic difficilè aliquem ſuſpicatur bonum, qui ipſe malus eſt. Cicero.

Of thought.

Defin. *Thought, generally is all the imaginations of our brain, which being a propoſed object of the heart, maketh it continually revolve and work upon thoſe conceits.*

THoughts of love, the farther they wade, the deeper they be; and deſires ended with peril favour of greateſt delight.

Carry thy thoughts ſealed up with ſilence.

Thoughts are bloſſoms of the mind, and words the fruits of deſires. *Hermes.*

There is nothing that more ſhortneth the life of men then vain hope and idle thoughts.

To muſe & meditate is the life of a learned man. *Cic.*

Cogitations and thoughts are the movings and travels of the ſoul. *Ariſt.*

There are no colours ſo contrary as white and black, no elements ſo diſagreeing as fire and water, mor

nor any thing ſo oppoſite as mens thoughts and their words.

Think from whence thou comeſt, bluſh where thou art, and tremble to remember whither thou ſhalt goe. *Bern.*

The mind is the Touchſtone of content.

Thoughts are not ſeen, but the face is the Herald of the mind.

Who thinks before he doe, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind. *S. P. S.*

He employeth his thoughts well, that uſeth them rather to teſtifie his vertue, then to nouriſh his diſpleaſure.

Let a Prince be guarded with Souldiers, attended by Counſellors, and ſhut up in Forts, yet if his Thoughts diſturb him he is miſerable. *Plutarch.*

Mens Thoughts are like Courtiers cloaks, often ſhifted, and never more impatient then when they are ſhifted.

The Bow that ſtandeth bent, doth never caſt ſtraight, and the mind that is delighted with earthly pleaſures, ſeldome thinketh on heavenly happineſs.

It is an ancient cuſtome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it be evil; and to eſteem nothing for evil, but that which he hateth, although it be right good.

When death is at the door, remedy is too late, and when misfortune is hapned, thought of prevention is bootleſs.

Cogitationes vagas & inutiles, & velut ſomno ſimiles ne recipias; quibus ſi animum tuum oblectaveris quum omnia diſpoſueris, triſtis remanebis. Cicero.

Cogitationes ſunt improvidi animi reſpectus, & ad evagationem prone.

Of Wit.

Defin. *Wit is the first and principal part of the soul, wherein the mind, the understanding, and the memory are contained, which are most necessary for the direction of all good vertuous actions.*

SHarpness of wit, is a spark that sooneſt inflameth desire. *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more fair then the badges of nobility.

A bond-man to ire hath no power to rule other men by his own wit.

Strength wanting wit and policy to rule, overthrows it self. *Horace.*

That which mans strength cannot bring to pass, wit and policy will soon dispatch.

Wine is such a whetstone for wit, that if it be often set thereon, it will quickly grind all the steel out, and scarce leave a back where it found an edge.

There be three things which argue a good wit; invention, conceiving, and answering.

Wit doth not commonly bend where Will hath most force.

A good wit ill employed, is dangerous in a Common-wealth. *Demost.*

He that in these days seeketh to get wealth by wit, without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab swimmeth always against the stream, so doth wit always against wisdome. *Pythag.*

As a Bee is oftentimes hurt with his own honey, so is wit not seldome plagued with his own conceit.

Wit without learning is like a tree without fruit. *Arist.*

Wit though it hath been eaten with the canker of conceit

conceit, and fettered with the ruſt of vain love; yet being purified in the Still of wiſdome, and tried in the fire of zeal, will ſhine bright, and ſmell ſweet in the noſtrils of all young novices.

Wiſdome cannot be profitable to a fool, nor wit to him that uſeth it not.

The wit of man is apt to all goodneſs, if it be applied thereunto. *Diogenes.*

Mans wit is made dull through groſs and immoderate feeding.

Many by wit get wealth, but none by wealth purchace wit; yet both wit and wealth agree in the ſympathy.

He ſeemeth to be moſt ignorant, that truſteth moſt to his own wit. *Plato.*

By how much the more the interiour ſenſes are more precious, and the gifts of the mind more excellent then the exteriour organs and inſtruments of the body; by ſo much the more is wit to be preferred before the outward proportion of lineaments.

He beſt perceiveth his own wit; that though his knowledge be great, yet thinketh himſelf to underſtand little. *Plato.*

As empty veſſels make the loudeſt ſound, ſo men of leaſt wit are the greateſt bablers.

Recreation of wits ought to be allowed: for when they have a little reſted, they oftentimes prove more ſharp and quick. *Seneca.*

Words wittily ſpoken, do awake and revive the judgement, but great and manifeſt examples perſwade the heart.

Wit in women is like oil in the flame, which either kindleth too great vertue, or too extreme vanity.

Wit gotten by induſtry, though it be very hard in conceiving, yet it is not haſty in forgetting.

Quid non ingenio voluit natura licere?
——— Nil non mortale tenemus,
Pectoris exceptis ingeniique bonis, Ovid.

Of Wisdome.

Defin. *Wisdome is a general vertue, the Princess and guide of all other vertues, and that wherein the knowledge of our soveraign good, and the end of our life consisteth; as also the choice of those ways, by which we may come unto it.*

WIsdome shineth in the midst of anger.

It is wisdome to think upon any thing before we execute it. *Plotinus.*

By others faults, wise men correct their own offences.

He is wise that is wise to himself. *Euripides.*

As it is great wisdome for a man to be Secretary to himself, so it is meer foolishness to reveal the inward thoughts of his heart to a stranger.

It is wisdome to look ere we leap; and folly to doubt where no cause is.

It is more wisdome to lament the life of the Wicked, then the death of the Just.

All is but lip-wisdome that wanteth experience. *S. P. S.*

In many injuries there is more security and wisdom to dissemble a wrong then to revenge it. *Alex. Severus.*

There can be no greater triumph, or token of wisdome, then to conquer affections.

To the wise it is a great pleasure to hear counsel mixed with mirth, as to the foolish to have sport mingled with rudeness.

Wisdome is great wealth, sparing is good getting, and thrift consisteth not in gold, but in grace.

Wisdome provideth things necessary, not superfluous. *Solon.*

He that enjoyeth wealth without wisdome, possesseth care

care for himself, envy for his neighbours, spurs for his enemies, a prey for thieves, travel for his person, anguish for his spirit, a scruple for his conscience, peril for his love, woe for his children, and a curse for his heirs: because although he knows how to gather, yet he wanteth skill to dispose what he hath gotten.

He that is too wise is a very fool.

True wisdome teacheth us as well to doe well as to speak well.

Sapience is the foundation and root of all noble and laudable things; by her we may attain a happy end, and learn to keep our selves from everlasting pain.

It is a point of great wisdome to know to what purpose the time best serveth.

Wisdome is a tree that springeth [redacted] the heart, and beareth fruit in the tongue.

A wise man is never less alone, then when he is alone. *Ambr.*

The first point of wisdome, is to discern that which is false: the second, to know that which is true. *Lact.*

Wisdome is the food of the soul.

A wise mans Countrey is the whole world.

Wisdome garnisheth riches, and shadoweth poverty. *Socrat.*

Liberality knoweth not the circumstances how to give, if wisdome bend not the course by a right compass.

A valiant mind, forward in wit, and not guided by wisdome, runneth into many considerations.

Wisdome is wealth to a poor man.

Many things imperfect by nature, are made perfect by wisdome.

Of all the gifts of God, wisdome is most pure, she giveth goodness to good people, she pardoneth the wicked, she maketh the poor rich, and the rich honourable,

rable, and such as unfeignedly embrace her she maketh like unto God. *Hermes.*

Justice without wisdome is resolved into cruelty, temperance into fury, and fortitude into tyranny. *Cic.*

Wisdome reformeth abuses past, ordereth things present, and foreseeth things to come.

We can in no sort behave our selves more prudently, then by considering how we may deal prudently.

A man of perfect wisdome is immortal, and one of an in-seeing understanding shall abound in wealth; so that a wise man shall live ever to purchace, and purchase ever to live.

It is not possible for that man to obtain wisdome and knowledge, which is in bondage to a woman. *Marc. Aurel.*

Wisdome [illegible]ot by nature, nourished by experience, and brought forth by learning, who like a Midwife putteth nothing in the mind, but delivereth and enfranchiseth the over-burthened memory.

Power and magnanimity in a young Souldier, is combated by old age, and taken prisoner by wisdome.

The only mother of extreme mischief, and first original of warres, was worldly wisdome.

Wisdome is like a thing faln into the water, which no man can find except he search at the bottome.

Oculorum est in nobis sensus acerrimus, quibus sapientiam non cernimus: quàm illa ardentes amores excitaret sui si videretur? Cicero.

Primus ad sapientiam gradus est, seipsum nosscre: quod at omnium difficillimum est, ità longè utilissimum.

Of Sermons.

Defin. *Sermons is speech or talk commonly used of divine matters and holy scriptures, conferring either with God, or of God.*

SErmons are testimonies of obedience, and obedience to the Word of God is the mother of all vertues.

Sermons

Sermons consist of three heads, Reprehension, Admonition, and Comfort.

Sermons are the utterance of Angels from the mouths of good men.

A good mans Sermons are Lances to a bad mans conscience, and Balm to a penitent Sinner.

Honesty is the true beauty of the soul, and Sermons the excellency of a good tongue.

Four things issue from Sermons; Prudence, Temperance, Fortitude, and Justice.

Orations did ever prevail amongst the ignorant, so should Sermons amongst Christians.

Sermons gilt with words and not matter, are like Images that painted seem fair, but being looked into are found earth.

Sermons adorn men with wisdome, and give them knowledge of things past, and things to come.

Sermons rain down knowledge and understanding, and bring to heaven those which follow them.

All the life of man, which expresseth a worthy end, consisteth in contemplation and action; hearing of Sermons and imitating them.

The vertue of wisdome proceedeth from knowledge, and reason gotten by hearing of Sermons.

The knowledge of good and evil cometh by hearing the Word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good; but Sermons are beams proceeding from that true Sun, which doth not only illuminate the understanding, but also kindleth the fire of zeal in mens hearts. *Amb.*

The vertue of Sermons among other vertues, is like the vertue of sight among the five senses.

Sermons haye three eyes; Memory, Understanding and Prudence.

Preachers in their Sermons reſemble Heralds, declaring the meſſage of their Maſter.

Quanto magis quiſque in ſacris eloquiis aſſiduus fuerit, tanto ex eis uberiorem intelligentiam capit. Bern.

Omnia ſunt hominum ſubito fluitantia motu,
Tempus in æternum vox viret una Dei.

Of Memory.

Defin. *Memory is that which preſerveth underſtanding, and keepeth faſt thoſe things heard and learned; it is the mother of the Muſes, the treaſury of knowledge, the hearing of deaf things, and the ſight of the blind.*

THE memory of man is like a net, which holdeth great things, and letteth the ſmall come through. *Solon.*

Before thou ſleep, apparel remembrance with what thou haſt ſaid and done waking.

No man ought to make his memory rich, by ſearching out the ſecrets of God. *Bernard.*

There is a divine memory given of God, in which Casket the Jewels of wiſdome and ſcience are lockt. *Auguſt.*

Memory is the mother of the Muſes.

It is folly to remember that, by the which we forget our ſelves.

Themiſtocles was of ſo great memory, that he deſired to be taught the Art of forgetfulneſs.

We are faſhioned by wit, knowledge, and memory, but ſtudy conceits, and wed them together.

Boaſt not of the remembrance of ill, but rather be ſorry for bearing that load in thy memory.

Memory is an enemy to reſt, and the chronicle of our misfortunes. *Aurel.*

Remembrance of good things, is the key which unlocks a happy memory.

Memory is the ſouls treaſury, and thence ſhe hath

hath her garments of adornation.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deep meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatloever thou bequeatheſt to memory, ſuffer it to ſleep with her, after employ it, and it will have better ability.

Surfeits and cold confound memory. *Galen.*

The beſt remembrance is to think well, ſay well, and doe well, all other are ſuperfluous.

Memory doth temper proſperity, mitigate adverſity, keeps youth under, and delights age. *Lactan.*

The remembrance of our old iniquities ought to work new repentance.

It is great wiſdome to forget other mens faults, by remembring our own offences. *Socrat.*

The firſt leſſon that *Socrates* taught his Scholars, was, *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; unde ſenſus eſt præſentium, opinio ſeu fides futurorum, & memoria præteritorum. Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium. Cicero.

Of Learning.

Defin. *Learning is the knowledge and underſtanding of the Arts and ſciences; ſhe is alſo the mother of vertue and perfection.*

IF a Governour or Captain be void of wiſdome and learning, civil policy cannot be maintained, martial diſcipline wanteth her greateſt ſtay, and courage proveth raſhneſs.

Learning in a Souldier, is an armour of never-tainted proof, and a wounding dart unreſiſtible. *Vegetius.*

Learning was the firſt founder of Weals publick

and the first Crown of Conquest.

Learning addeth to Conquest perpetuity, when Fortunes Sun setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities, and vertues and honest discipline, shall purchace praise with men, and favour with God. *August.*

Learning is the display of Honour, and Humility is sister unto true Nobility; the latter being as needful in a housholder, as the other in a man of arms is profitable.

It neither savoureth of learning, nor can be approved of wisdome, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* won by Oratory and sweet words, was good; so were the outcries of *Democritus* effected with the sword; but in an absolute Commander let both the one and the other be resident.

In all thy conquests have soverain regard to Learning, for therein was *Alexander* renowned, who in conquest of *Thebes* sold all the freemen, (Priests only excepted) and in the greatness of the Massacre not only gave charge for the saving of *Pindarus* the Poet, but also himself saw both him, his house and family undamnified.

Learning is the temperance of youth, the comfort of old age, standing for wealth upon poverty, and serving for an ornament to riches. *Cicero.*

The most learning and knowledge that we have, is the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion, that suppose learning to be nothing available to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is less pain to learn in youth, then to be ignorant in age. *Solon.*

Mans

Mans understanding seeth, heareth, and liveth; all the rest is blind and deaf, wanting reason. *Plato.*

He is much to be commended that to his good bringing up addeth vertue, wisdome, and learning.

False doctrine is the leprosie of the mind.

Be sober and chast among young folk, that they may learn of thee, and among old folk, that thou maist learn of them.

Nature without learning is blind. *Plat.*

A man cannot be better accompanied then among wise men, nor better spend his time then in reading of books.

If thou desire to be good, endevour thy self to learn to know, and to follow the truth, for he that is ignorant therein, and will not learn can never be good. *Cicero.*

Learning maketh young men sober, and comforteth old men; it is wealth to the poor, and treasure to the rich. *Arist.*

It is no shame for a man to learn that he knoweth not, of what age soever he be. *Isocrates.*

Of all things the least quantity is to be born, save of learning and knowledge; of which the more that a man hath, the better he may bear it.

Learn by other mens vices how filthy thine own are.

An opinion without learning cannot be good. *Sen.*

Doctrinæ radices amaræ, fructus dulces. Bion.

Vita hominis sine literis mors est, & vivi hominis sepultura. Cicero.

Of Knowledge.

Defin. *Knowledge is that understanding which we have both of our Creator, and of his works and will, and of our own selves; it is the store-house of all wisdome, and the beginning of our salvation.*

Know-

KNowledge is of ſuch a quality, that the more a man knoweth, the more increaſeth his deſire to know.

The knowledge of all things is profitable, but the abuſe of any thing is uncomely.

To know and not be able to perform, is a double miſ-hap. *Solon.*

Experience with inſtruction is the beſt way to perfection.

It is more to know how to uſe the victory, then to overcome.

He that wanteth knowledge, ſcience, and nurture, is but the ſhape of a man, though never ſo well beautified with the gifts of nature.

Alexander the Great made ſo great account of knowledge and learning, that he was wont to ſay, he was more bound to *Ariſtotle* for giving him learning, then to his Father *Philip* for his life; ſith the one was momentary, and the other never to be blotted out with oblivion.

Learning and knowledge is of good men diligently ſought for, and carefully kept in their boſomes, to the end that thereby they may know ſin, and eſchew the ſame, and know vertue, and attain unto it: for if it be not applied thereunto of them that have it, ſhe leaveth in them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain knowledge. *Iſocrates.*

In warre Iron is better then Gold, and in mans life knowledge is to be preferred before riches. *Socrates.*

The Egyptians accounted it a moſt intolerable calamity to indure but for three days the darkneſs which God ſent unto them by *Moſes*: how much more ought we to be afraid, when we remain all our life in the night of ignorance?

Doubtfulneſs and untruth are the daughters of ignorance.

Above all things, we ſhould have a care to keep the body from diſeaſes, the ſoul from ignorance, and the City from ſedition. *Pythag.*

The beſt knowledge is for a man to know himſelf. *Socrates.*

He that well knoweth himſelf, eſteemeth but little of himſelf; he conſidereth from whence he came, and whereunto he muſt goe; he regardeth not the vain pleaſures of this brittle life, but extolleth the Law of God, and ſeeketh to live in his fear. But he that knoweth not himſelf, is ignorant of God, wilful in wickedneſs, unprofitable in his life, and utterly graceleſs at his death. *Macrob.*

The underſtanding and knowledge of vain men, is but beaſt-like, to thoſe that are poſſeſſed with the heavenly Spirit, which are ſecret and hid; and whereas they ſpeak and utter their knowledge, all other ought to be ſilent.

Knowledge ſeemeth to be a thing indifferent both to good and evil.

Socrates thanked God only for theſe three things; Firſt, in that he had made him a man, and not a woman; Secondly, that he was born a Grecian, and not a Barbarian; Thirdly, that he was a Philoſopher, and not unlearned: eſteeming the gifts of Nature and Fortune of no value, unleſs they be beautified with the gifts of the mind.

Experience is the Miſtreſs of age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which he ought to know, is a bruit beaſt among men: he that knoweth no more then he hath need of, is a man among bruit beaſts; and he that knoweth all that may be known, is a God among men. *Pythag.*

He is ſufficiently well learned, that knoweth how

to

to doe well: and he hath power enough, that can refrain from doing evil. *Cicero.*

To lack knowledge is a very evil thing: to think scorn to learn, is worse: but to withstand and repugne the truth against men of knowledge teaching the truth is worst and farthest from all grace.

No science is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weal publick.

A man that is rich in knowledge, is rich in all things: for without it there is nothing; and with it, what can be wanting? *Solon.*

Endevour thy self to do so well, that others may rather envy at thy knowledge, then laugh at thy ignorance. *Serm.*

Licet omnes scientiæ nobiles sunt, tantum divina est nobilior, quia ejus subjectum est nobilius. Arist.

Of Eloquence.

Defin. *Eloquence, or Oratory, is an art which teacheth the laudable manner of well speaking: it is the ornament of the brain, and the gilt sometimes to an evil reputed matter.*

THE speech of a man is a divine work and full of admiration: therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praise of Eloquence. *Cicero.*

Speech is the nourishment of the soul, which only becomes odious and corrupt by the wickedness of men. *Isocrates.*

It is a special vertue to speak little and well.

Silence is a sweet Eloquence: for fools in their dumbness are accounted wise.

Many through Eloquence make a good matter seem bad, and a bad matter seem good.

Eloquence

Eloquence hath a double fountain; the one internal, proceeding from the mind called the Divine guide; the other external, uttered in ſpeech, called the meſſenger of conceits and thoughts. *Cicero.*

Internal Oratory aims at friendſhip toward a mans ſelf, reſpecting only the mark of vertue, through the inſtructions of Philoſophy.

External Eloquence aims at friendſhip towards others, cauſing us to ſpeak and teach whatſoever is fruitful and profitable for every one.

Internal ſpeech maketh a man always agree with himſelf, it cauſeth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own vertue, it healeth him of every rebellious paſſion which is diſobedient to reaſon, and of all contentions between Wit and Will.

External carrieth with it all the force and efficacy to perſwade.

Eloquence is made by air, beaten and framed with articulate and diſtinct ſound, yet the reaſon thereof is hard to be comprehended by humane ſenſe. *Quin.*

Words are the ſhadows of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple, the goodly ſimilitudes and images of the ſoul.

It is not ſo neceſſary that the Orator and the Law ſhould agree in one and the ſame thing, as it is requiſite the life of a Philoſopher ſhould be conformable with his doctrine and ſpeech.

Eloquence is a profeſſion of ſerious, grave, and weighty matters, and not a play unconſtandy uttered to obtain honour only.

All Oratory ought to have reaſon for a foundation, and the love of our neighbour for a mark to aim at.

The tongue is a ſlippery inſtrument, and bringeth great

great danger to those that either neglect or defile it.

If Eloquence be directed with a religious understanding, it will sing us a song, tuned with all the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greatest price and value, when it hath least dross in it.

A dry and thirsty ear must be watred with Eloquence, which is good to drink: and that Eloquence, grounded upon reason only, is able to content and satisfie the hearing.

The goodliest assembly in the world is where the Graces and Muses meet together.

Unprofitable Eloquence is like Cypres-trees which are great and tall, but bear no fruit.

Babling Orators are the thieves of time, and compared to empty vessels, which give greater sound then they which are full.

The tongue by Eloquence serveth both to perfect and instruct others, and likewise to hurt and corrupt others.

There be two only times for a man to shew Eloquence; the one, when the matter is necessary; the other, when a man speaketh that which he knoweth.

Great men ought to be considerate in their speech, and to be Eloquent in sententious words, of another phrase then that of vulgar sort, or else to be silent, wanting the vertue of Eloquence. *Guevar.*

Men ought to be more considerate in writing then in speaking, because a rash and indiscreet word may be corrected presently, but that which is written can no more be denied or amended, but with infamy.

Oratory is the spur to arms: for the eloquent Oration of *Isocrates* was the first trumpet that gave *Philip* an alarm to the Asian warres, which *Alexander* his Son without intermission ended.

Ut hominis decus eſt ingenium, ſic ingenii lumen eſt eloquentia. Cicero.

Orationis facultas præcipuum naturæ humanæ bonum eſt.

Of Poetry.

Dean. *A Poet was called* Vates, *which is as much as Divine, Fore-ſeer, or Prophet: and of this word* Carmina, *which was taken for Poeſie, came this word Charm, becauſe it is as a divine inchantment to the ſenſes, drawing them by the ſweetneſs of delightful numbers to a wondrous admiration. The Greeks derive a Poet from this word* Poiein, *which ſignifieth to make: and we following it, call a Poet a maker; which name how great it is, the ſimpleſt can judge: and Poetry* Ariſtotle *calleth an art of imitation, or, to ſpeak metaphorically, a ſpeaking picture.*

WItty Poems are fit for wiſe heads, and examples of honour for ſuch as triumph in vertue.

Think thy ſelf to be a good Oratour and Poet, when thou canſt perſwade thy ſelf to doe that which thou oughteſt.

A King ought now and then to take pleaſure in hearing and reading of Comedies, becauſe thereby he may perceive and hear many things done in his Realm, which otherwiſe he ſhould not know. *Few.*

Poetry quickneth the wit, ſweeteneth the diſcourſe, and tickleth the ear.

Poetry applied to the praiſes of God, knitteth the ſoul unto him, ſoundeth the ſenſes, moderateth griefs, and temperateth hatred. *Gueva.*

Art is taught by Art, but Poetry only is the gift of God.

Poetry dividing a man from himſelf, maketh him worthily his own admirer.

As the ſeal leaveth the impreſſion of his form in wax,

wax, ſo the learned Poet engraveth his paſſions ſo perfectly in mens hearts, that the hearer almoſt is transformed into the author.

A corrupt ſubject defraudeth Poetry of her due praiſe.

A true Poet in his lines forgetteth profane pleaſure, but approveth doctrine.

Love heateth the brain, and anger maketh a Poet. *Juvenal.*

Poetry is another nature, making things ſeem better then they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel-houſe, and themſelves contemptible.

Painting is a dumb Poeſie, and Poeſie a ſpeaking Painting.

It was written of *Socrates*, that he was ill brought up to Poetry, becauſe he loved the truth.

He which firſt invented the Iambique verſifying, to bite and quip, was the firſt that felt the ſmart thereof.

Eaſe is the nurſe of Poetry. *S. P. S.*

Poets are born, but Orators are made.

O ſacer & magnus vatum labor, omnia fato
Eripis, & donas populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defin. *Admiration is a paſſion of the ſoul, which by a ſuddain apprehenſion exalteth the powers; and makes them, as in a trance, ſleeping in judgment of the preſent object, thinking all things to be wonderful that it beholdeth.*

THey are unfortunate Princes, that neither will be taught to admire themſelves, nor wonder at their faults. *Petr.*

In vain is he fortified with terror, that is not guarded with love and admiration.

They ſhould liſt to doe leaſt, that may doe what they

they will, either in art or admiration.

He that will lose a friend to be rid of a foe, may be admired for his policy, but not for his charity.

Princes for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, then for all sights to inferre an admiration.

Realms get nothing by change, but perils and admiration.

Depth of words, height of courage, and largeness of magnificence, get admiration.

Those which wish for Princes, endure them like wonders, nine days.

Some by admiring other mens vertues, become enemies to their own vices. *Biac.*

Wisdome doth preferre and admire the unjustest peace before the justest warre.

It is a sign of a malicious mind, not to admire the man which is worthy of admiration. *Marc. Aurel.*

He that from a man of strength and admiration takes away his right, augmenteth his strength, and gives him more right.

Over-shadowing providence blinds the sharpest and most admired counsels of the wise, that they cannot discern their nakedness. *Hermes.*

Admire with love, and love with joy in the midst of woe. *S. P. S.*

Ill perswading want, wronged patience, loosness and force, are the breeders of Civil warres, and admiration.

Men wholly used to warre, wonder at the name of peace.

They which are brought up in admiration and blood, think it best fishing in troubled waters.

The weather-like vulgar are apt to admire every thing, and ready to turn as often as the tide. *Socrat.*

It

It were a wonder beyond wonder, if injuſtice ſhould keep what impiety hath gotten.

An eaſie yeelding zeal quickly is overcome with admiring of gravities Eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may he not, that may what he will?

Our knowledge muſt be terrour, and our ſtill fearfulneſs, to admire the work of him which made all things.

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt, non parit verba, ſed ſilentium.

Of Schools.

Defin. *A School is the nurſery of learning, or the ſtorehouſe from whence the mind fetcheth inſtructions, and riches, adorning the ſoul with mental vertues, and divine knowledge.*

TYranny is vile in a School-maſter: for youth ſhould rather be trained with courteſie then compulſion.

Becauſe youth by nature is wild, therefore ſhould School-maſters break them by gentleneſs.

That child is groſs-witted, which being throughly ſchool-taught continues ſtill barbarous.

Women prove the beſt School-maſters, when they place their delights in inſtructions.

Women ought to have as great intereſt in Schools as men, though not ſo ſoon as men; becauſe their wits being more perfect, they would make mens reputations leſs perfect.

Two things are to be regarded in Schools and School-maſters; firſt, wherein Children muſt be taught; next, how they ſhould be taught.

A School ſhould contain four principal rudiments; that is, Grammar, Exerciſe, Muſick, and Painting.

Grammar

Grammar is the door to Science, whereby we learn to ſpeak well and exactly.

Education is a ſecond nature, and the principles learnt in Schools the beſt education.

The nature of man is like a pair of Ballance, guided by School-rules and cuſtome.

If the roialleſt born creature have not his nature refined with School-rudiments, it is groſs and barbarous.

A Phyſicians ſtudy is the School of Philoſophy. *Muſonius.*

Nature not manured with knowledge, bringeth nothing but thiſtles and brambles.

Nature in ſome ſort is a ſchool of decency, and teacheth rules of honeſt civility.

The beſt wiſdome is to know a mans ſelf: and learning and Schools firſt bring that knowledge.

Mans nature being the inſtinct and inclination of the ſpirit, is bettered by School-rudiments.

The want of School-doctrine, is the firſt corruption of nature.

Lions are tamer then men, if Doctrine did not bridle them.

Schools tame Nature, and tamed Nature is perfect vertue.

Every good beginning cometh by nature, but the progreſs by School-education.

Courage and greatneſs is as much aſpired to in Schools, as from Nature.

Educatio eſt prima, ſecunda, tertia pars vitæ: ſine qua omnis doctrina eſt veluti armata injuſtitia.

——— *Nunc adhibe puro*
Pectore verba, puer, nunc te melioribus offer.
Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu. Horace.

Of

Of Ignorance.

Defin. *Ignorance is that defect which causeth a man to judge evil of things, to deliberate worse, not to know how to take the advantage of present good things, but to conceive ill of what ever is good in mans life.*

IT proceedeth of a light judgement to credit all things that a man heareth, and to doe all things that he seeth. *Socrat.*

Ignorance hath ever the boldest face.

To abound in all things, and not to know the use of them is plain penury.

Ignorance is a madness of the mind.

It is great shame for an old man to be ignorant in the knowledge of Gods law.

Idleness engendreth ignorance, and ignorance engendreth error.

There is nothing worse then to live beastly, and out of honest order: and the greatest and most evident cause thereof is the sin of ignorance, which is an utter enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and by means of ignorance much good is left undone.

Where there is no capacity, there perswasions are in vain. *Socrat.*

It is better teaching the ignorant by experience, then the learned by wisdome.

To rule without regard, to urge without reason, and to laugh immoderately, are manifest signs of ignorance.

Ignorance in adversity is a blessing, in prosperity a scorn, in science a plague.

He that knoweth not how much he seeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance then presumption.

Ignorance is no excuse for faults, sith we have power of knowledge.

It is better to be unborn then untaught: for ignorance is the root of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe then his own ignorance, for it destroyeth where it liveth. *Lactan.*

He is an ignorant Musician that can sing but one song, but he is more accursed that knoweth no vertue.

Ignorance is a dangerous and spiritual saying, which all men ought warily to shun. *Greg.*

Ignorance is a sickness of the mind, and the occasion of all errours.

The soul of man receiving and comprehending the divine understanding, conducteth all things rightly and happily; but if she be once joined with ignorance, she worketh clean contrary, and the understanding is unto the soul as the sight to the body. *Augustt.*

From their lewd mother ignorance issue two daughters, Falshood and Doubt.

It is reported that Pope *Celestine* the fifth deposed himself by reason of his ignorance.

Ignorance beleeveth not what it seeth.

He that is ignorant in the truth and led about with opinions, must needs erre.

Ignorance is a voluntary misfortune.

Ignorance is the mother of errours.

The harder we receive our health, because we were ignorant that we were sick.

From small errors, not let at the beginning, spring oft-times great and mighty mischiefs.

The chiefest cause and beginning of error, is when men imagine those things to please God, which please themselves, and those things to displease God, wherewith they themselves are discontented.

An error begun is not to be overcome with violence, but with truth.

Custome,

Cuſtom, though never ſo ancient, without truth, is but an old errour. *Cyprian.*

He that erreth before he know the truth, ought the ſooner to be forgiven. *Cyprian.*

A wilful-minded man is ſubject to much errour.

Unicum eſt bonum, ſcientia, & malum unicum, ignorantia.

Imperitiam comitatur temeritas.

Of Goodneſs.

Defin. *Goodneſs is that which includeth in it ſelf a dignity that ſavoureth of God and his works, having a perpetuity and ſtedfaſtneſs of godly ſubſtance.*

GOodneſs in general makes every one think the ſtrength of vertue in another, whereof they find the aſſured foundation in themſelves. *Plato.*

As oft as we doe good, we offer ſacrifice.

It is too much for one good man to want.

A man may be too juſt and too wiſe, but never too good, *Socrat.*

The humour of youth is ever to think that good, whoſe goodneſs he ſeeth not.

There is no good unleſs it be voluntary.

A good mans wiſh is ſubſtance, faith, and fame,
Glory and grace according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good, which maketh other men fare the better for his goodneſs.

Thou canſt not be perfectly good, when thou hateſt thine enemy; what ſhalt thou then be, when thou hateſt him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, then to be ſeen in the company of good men. *Plato.*

The further a good man is known, the further his vertues

vertues ſpread, and root themſelves in mens hearts and remembrance.

Whatſoever is right and honeſt, and joyned with vertue, that alone is only good.

He that is mighty, is not by and by good, but he that is good, is preſently mighty. *Iſocrates.*

The goodneſs that proceedeth from an ignorant man, is like the herbs that grow upon a dunghill.

Riches will decay, proſperity may change, but goodneſs doth continue till death.

The more our grace and goodneſs doth increaſe, the more our ſouls addreſs themſelves to God. *Baſil.*

As God is all goodneſs, ſo loveth he all good things, as Righteouſneſs and Vertue; and hateth Vice and Wickedneſs.

The goodneſs of the ſoul is the moſt principal and chiefeſt goodneſs that can be. *Plato.*

Vir bonus & prudens (qualem vix repperit unum
Millibus è cunctis hominum conſultus Apollo)
Judex ipſe ſui totum ſe explorat ad unguem.
Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendum. Cicero.

Of Comfort.

Defin. *Comfort is an eaſe, help, or conſolation in our troubles and adverſities, which disburdening the mind, reſtores it to calm and quiet patience.*

COmfort in extremity healeth many wounds, paciſieth the diſcontented heart and governeth the mind.

Troubles are but inſtructions to teach men wit: for by them thou mayeſt know falſhood from faith, and thy truſty friend from thy traiterous foe.

Deſpair not when all worldly means are done; for God will raiſe thee, if thou truſt in him. *Auguſt.*

Grieve not at Afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it not.

Art thou backbited? rejoyce, if guiltleſs; if guilty, amend.

Be not diſcontented at the loſs of children, for they were born to die.

There is nothing the world can take away, becauſe the world giveth nothing; fame periſheth, honours fade, wealth decaieth, only true riches is our conſtancy in all caſualties. *Aurel.*

All things are vanity which are under the Sun, all things continual labour and travel: what hath a man to mourn for them, when all things he can loſe in this life are but fading and miſerable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with ſorrow, the beſt remedy is, to deferre counſel until the party be more apt to take conſolation. *Marc. Aurel.*

Let not ſorrow over-much moleſt thee, for when thou haſt wept thy worſt, grief muſt have end.

Wrong is the trial of thy patience.

Sickneſs is the priſon of the body, but comfort the liberty of the ſoul. *Plato.*

The beſt comfort to a miſer, is to behold the overflow of his wealth.

The ſuſpectleſs, the temperate, and the wiſe men, are never uncomfortable.

By ſorrow the heart is tormented, by comfort when it is half dead it is revived.

Sad ſighs write the woes of the heart, and kind ſpeeches comfort the ſoul in heavineſs.

Aſſurance puts away ſorrow, and fear poiſons comfort. *Stobæus.*

He that will be truly valiant, muſt neither let joy nor grief overcome him: for better not to be, then to be a bond-ſlave to paſſion.

H

He that covereth comfort without sorrow, must apply his wit in following wisdome.

To friends afflicted with sorrow, we ought to give remedy to their persons, and consolation and comfort to their heart.

The multiplying of comfort is the asswaging of cares. *Solon.*

In the midst of all thy cares, let this be thy chief comfort: hard things may be mollified, strait things may be loosened, and little things shall never grieve him that can handsomely bear them.

Sorrow seldome taketh place in him that abstaineth from four things; that is, from hastinesse, wilful frowardnesse, pride, and sloth.

Mala de te loquuntur homines, sed mali: non de te loquuntur, sed de se.

Flebile principium melior fortuna sequuta est.

Of Patience.

Defin. *Patience is a habit that consisteth in sustaining stoutly all labours and griefs, for the love of honesty: it is the excellent good thing, that keepeth the tranquillity of our spirit as much as may be in adversities, and not to complain of that which is uncertain.*

PAtience is a voluntary adventuring of hard things for the desire of vertue. *Socrates.*

The remedy of injuries, is by continual patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, strong, and stout, which doth not only with patience suffer injuries, rebukes, and displeasures done unto him, but also doth good against those evils. *Arist.*

Better it is to offer thy self in Triumph, then to be drawn to it by dishonour. *Appian.*

It is a special sign of heroical magnanimity, to despise light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needleſs to be ſpoken, but it is much better to conceal things dangerous to be told.

Patience is ſo like to fortitude, that it ſeemeth ſhe is either her ſiſter or her daughter. *Ariſt.*

The common ſort do take revenge for their credit, but noble minds forgive for their vertue.

Patience without comfort, brings peril of conſumption.

It is a pleaſant tarrying, that ſtayeth from evil doing.

The end of patience is the expectation of promiſes.

That is to be born with patience, which cannot be redreſſed with carefulneſs.

It is not merit to ſuffer perſecutions, if we have no patience therein.

It is more ſafety to forget an injury, then to revenge it. *Aurel.*

The ſweeteſt ſalve for miſery is patience, and the only medicine for want is content.

Patience is the beſt ſalve againſt love and fortune.

To ſuffer infirmities, and diſſemble miſ-hap, the one is the office of a conſtant ſick man, the other of a cunning States-man.

To be diſcreet in proſperity, and patient in adverſity, is the true motion and effect of a vertuous and valiant mind. *Cicero.*

Quintus Fabius, after he had been Conſul, diſdain'd not to march under the Enſign of other Conſuls.

Patience being oft provoked with injuries, breaketh forth at laſt into fury.

It is good for a good man to wiſh the beſt, to think upon the worſt, and patiently to ſuffer whatſoever doth happen.

Humility, patience, and fair ſpeech are the pacifiers of wrath and anger.

He

He seemeth to be perfectly patient, that in his fury can subdue his own affections.

Patience and Perseverance are two proper notes whereby Gods children are truly known from Hypocrites, Counterfeits, and Dissemblers. *August.*

In suffering of afflictions patience is made more strong and perfect.

The troubles that come of necessity, ought to be born with boldness and good courage.

The best way for a man to be avenged, is to contemn injury and rebuke, and to live with such honesty and good behaviour, that the doer of wrong shall at last be thereof ashamed, or at the least lose the fruit of his malice; that is, he shall not rejoyce, nor have glory of the hinderance and damage. *Plato.*

——— Serpens, sitis, ardor, arenæ,
Dulcia virtuti, gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum est.

Of Friendship.

Defin. *Friendship is a community of a perpetual will, the end whereof is fellowship of life; and it is framed by the profit of a long continued love. Friendship is also an inveterate and ancient love, wherein is more pleasure then desire.*

FRiendship is a perfect consent of things appertaining as well unto God as to man, with benevolence and charity.

Friendship in good men is a blessing, and stable connexing of sundry wills, making of two persons one, in having and suffering: And therefore a friend is properly called a Second-self, for that in both men is but one mind, and possession. And that which more is, a man rejoyceth more at his friends good hap, then he doth at his own. *Aurel.*

True and perfect friendship, is to make one heart and mind of many hearts and bodies.

It is the property of true friends to live and love together; but fained friends flie from a man in time of trial.

Friendſhip judgeth without partiality, and affection winketh at apparent follies.

A friends love cannot be recompenced with riches, when (for his friend) he putteth his life in jeopardy.

To diſſwade a man in a courſe of honour, were not the part of a friend, and to ſet one forward in folly, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The love of men to women, is a thing common and of courſe, but the friendſhip of man to man is infinite and immortal. *Plato.*

The fellowſhip of a true friend in miſery, is always ſweet, and his counſels in proſperity are always fortunate.

Friendſhip being an equity of reciprocal good will, is of three kinds; the one of neighbourhood, the other hoſpitality, the laſt love. *Ariſt.*

Love is confirmed either by gifts, or ſtudy of vertue; then goeth it from a paſſion to a perfect habit, and ſo leaveth the name of Love, and is call'd Friendſhip, which no time can violate.

We ought to uſe a friend like gold, to try him before we have need.

He is a true friend, whoſe care is to pleaſure his friend in all things, moved thereunto by a meer good will which he beareth unto him. *Ariſt.*

It is no ſmall grief to a good nature to try his friend. *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfect amity conſiſteth in equality, and agreeing of the minds.

A friend unto a friend, neither hideth ſecret, nor denieth money.

The

The want of friends is perillous, but ſome friends prove tedious.

The words of a friend joyned with true affection, give life to the heart, and comfort to a care-oppreſſed mind. *Chilo.*

Friends ought always to be tried before they be truſted, leſt ſhining like the Carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good will is the beginning of friendſhip, which by uſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou do the works that belong unto a friend.

Among friends there ſhould be no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornful people are perillous friends.

Friendſhip ought to be engendred of equalneſs, for where equality is not, friendſhip cannot long continue. *Cicero.*

Where true friends are knit in love, there ſorrows are ſhared equally.

Friends muſt be uſed as Muſicians tune their ſtrings, who finding them in diſcord, do not break them, but rather by intention or remiſſion frame them to a pleaſant concent.

In muſick there are many diſcords, before they can be framed to a Diapaſon; and in contracting of good will, many jarres before there be eſtabliſhed a true and perfect friendſhip.

A friend is in proſperity a pleaſure, in adverſity a ſolace, in grief a comfort, in joy a merry companion, and at all times a ſecond ſelf.

A friend is a precious Jewel, within whoſe boſome one may unload his ſorrows, and unfold his ſecrets.

As fire and heat are inſeparable, ſo are the hearts of faithful friends. *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a Phyſician cureth a man ſecretly, he not ſeeing it, ſo ſhould a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous then the wrongs wrought by an enemy.

Friendſhip is given by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love between man and wife, that is, of two bodies to be made one Will and Affection.

The property of a true friend is to perform more then he promiſeth; but the condition of a diſſembler, is to praiſe more then he meaneth to perform.

Great proffers are meet to be uſed to ſtrangers, and good turns to true friends.

If thou intend to prove thy friend, ſtay not till need and neceſſity urge thee, leſt ſuch trial be not only unprofitable and without fruit, but alſo hurtful and prejudicial.

The opinion of vertue is the fountain of friendſhip.

Feigned friends reſemble Crows, that flie not but toward ſuch places where there is ſomething to be fed upon.

He that ſeeketh after a ſwarm of friends, commonly falleth into a waſps neſt of enemies.

Friendſhip oftentimes is better then conſanguinity.

A friendly admonition is a ſpecial point of true friendſhip.

It is beſt to be praiſed of thoſe friends, that will not ſpare to reprehend us when we are blame-worthy.

He that will not hear the admonition of a friend, is worthy to feel the correction of a foe.

He

He which goeth about to cut off friendſhip, doth even as it were goe about to take the Sun from the world. *Ciccro.*

There is no more certain token of true friendſhip, then is conſent and communicating of our cogitations one with another. *Cic.*

Unity is the eſſence of amity.

He that hath no friend to comfort him in his neceſſity, lives like a man in the wilderneſs, ſubject to every beaſts tyranny. *Bias.*

Believe after trial, and judge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou committeſt in thy ſelf.

Shew faithfulneſs to thy friend, and equity to all men. *Protag.*

No wiſe man will chuſe to live without friends, although he have plenty of worldly wealth.

Though a wiſe man be contented and ſatisfied with himſelf, yet will he have friends, becauſe he will not be deſtitute of ſo great a vertue.

There be many men that want not friends, and yet lack true friendſhip.

Never admit him for thy friend, whom by force thou haſt brought into ſubjection.

He is not meet to be admitted for a faithful friend, which is ready to enter amity with every one.

Admit none to thy friend, except thou firſt know how he hath dealt with his other friends before; for look how he hath ſerved them, ſo will he likewiſe deal with thee.

The agreement of the wicked is eaſily upon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for ever. *Hermes.*

As mighty flouds, by how much they are brought into ſmall rivers, by ſo much they loſe of their ſtrength, ſo friendſhip cannot be amongſt many, without abating the force thereof. *Plato.*

Be slow to fall in friendship, but when thou art in, continue firm and constant. *Socrat.*

Illud amicitiæ quondam venerabile nomen
Prostat, & in quæstu pro meretrice sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away round about her the darkness and obscurity of passions: she is of all the vertues most wholsome: for she preserveth both publickly and privately humane society, she lifteth up the soul miserably thrown down in vice, and restoreth her again into her place; it is also a mutual consent of the parts of the soul, causing all disorder and unbridled affections, to take reason for a rule and direction.*

TEmperance calleth a man back from gross affects and carnal appetites, and letteth him not to exceed, neither in foolish nor in ungodly sorrowing *Solon.*

A young man untemperate, and full of carnal affection, quickly turneth the body into age and feeble infirmities. *Anaxagoras.*

He cannot commend temperance, that delighteth in pleasure, nor love government that liketh riot.

Constancy and temperance in our actions maketh vertue strong.

Men must eat to live, and not live to eat.

In private Families, Continence is to be praised, in publick Offices, Dignity.

Intemperance is the fountain of all our perturbations.

The pride of the flesh is to be curbed and restrained with the sharp bit of Abstinence. *Arist.*

The moderation of the mind, is the felicity thereof.

Frugality is the badge of discretion; Riot, of intemperance.

Hee

He that is not puffed up with praiſe, nor afflicted with adverſities, nor moved by ſlanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleaſure, can never be wiſe and temperate.

Temperance by forbearing to be revenged, reconcileth our enemies, and by good government conquers them.

Temperance is rich in moſt loſſes, confident in all perils, prudent in all aſſaults, and happy in it ſelf. *Her.*

It is not Temperance which is accompanied with a fearful mind, but that is true Temperance, where the heart hath courage to revenge, and reaſon power to reſtrain the heart.

Trim not the houſe with Tables and Pictures, but paint and gild it with Temperance: the one vainly feedeth the eyes, the other is an eternal ornament which cannot be defaced. *Epictetus.*

Temperance is ſo called, becauſe it keepeth a mean in all thoſe things which belong to the delighting of the body. *Ariſt.*

Temperance crieth, *Nè quid nimis. Solon.*

The parts of Temperance, are Modeſty, Shamefacedneſs, Abſtinence, Continency, Honeſty, Moderation, Sparingneſs and Sobriety. *Plato.*

Juſtice may not be without temperance, becauſe it is the chief point of a juſt man, to have his ſoul free from perturbations.

Heroical vertues are made perfect by the mixture of temperance and fortitude; which ſeparated become vicious.

A temperate man which is not couragious, quickly becometh a coward, and faint-hearted.

Temperance is the mother of all duty and honeſty.

In Temperance a man may behold Modeſty without any perturbation of the ſoul.

Temp.

Temperance compelleth men to follow reaſon, bringeth peace to the mind, and mollifieth the affections with concord and agreement. *Socrat.*

He is worthy to be called a moderate perſon, which firmly governeth and bridleth (through reaſon) the vice of ſenſuality, and all other groſs affections of the mind. *Aurel.*

Nihil reperiri poteſt tam eximium, quàm iſtam virtutem moderatricem animi temperantiam non latere in tenebris, neque eſſe abditam, ſed in luce. Cicero.

Non poteſt temperantiam laudare is, qui ponit ſummum bonum in voluptate: eſt enim temperantia libidinum inimica.

Of Innocency.

Defin. *Innocency is an affection of the mind, ſo well framed that it will hurt no man, either by word or deed; a tower of braſs againſt ſlanderers, and the only balm or cure of a wounded name, ſtrengthening the conſcience, which by it knoweth his own purity.*

THere can be no greater good then Innocency, nor worſe evil then a guilty Conſcience.

The innocent man is happy, though he be in *Phalaris* Bull. *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with deſire of wrong maketh ſick the innocency of the ſoul.

Riches and honour are broken Pillars, but innocency is an unmoving Column.

Innocency and Prudence are two anchors, that cannot be torn up by any tempeſt.

Innocency to God is the chieſeſt incenſe, and a conſcience without guile is a ſacrifice of the ſweeteſt ſavour. *Aug.*

Innocency being ſtopped of the malignant, taketh breath

breath and heart again, to the overthrow of her enemies. *Cicero.*

As fire is extinguished by water, so innocency doth quench reproach.

Of all treasures in a Common-wealth, the innocent man is most to be esteemed.

Innocency is in some sort the effect of Regeneration. *Bern.*

Religion is the soul of innocency, moving in an unspotted conscience.

Innocency is built upon divine reason.

Humane happiness consisteth in innocency of the soul and uncorrupt manners.

All innocency consisteth in mediocrity, as all vice doth in excess.

Innocency is a good which cannot be taken away by torment. *Marc. Aurel.*

Innocency is the most profitable thing in the world, because it maketh all things else profitable.

Innocency, Palm-like, groweth in despight of oppression.

Beauty is a flower soon withered, health is soon altered, strength by incontinence abated, but innocency is divine and immortal.

Innocency is an assured comfort, both in life and death.

As length of time diminisheth all things, so innocency and vertue increaseth all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellency in age.

Nature, Reason, and Use, are three necessary things to obtain innocency by. *Lactan.*

Ut Nepenthes herba addita poculis, omnem convivii tristitiam discutit, ità bona mens insita nobis, omnem vitæ solicitudinem abolet.

Of

Of Kings.

Defin. *Kings are the supreme Governours and Rulers over States and Monarchies, placed by the hand of God, to figure to the world his Almighty power: if they be vertuous, they are the blessings of the Realms; if vicious, scourges allotted for their subjects iniquities.*

THE Majesty of a Prince is like the lightning from the East, and the threats of a King like the noise of thunder.

Kings have long arms, and Rulers large reaches.

The life of a Prince, is the rule, the square, the frame and form of an honest life; according to the which their subjects frame the manner of their lives, and order their families: and rather from the lives of Princes do subjects take their patterns and examples, then from their Laws.

Subjects follow the example of their Princes, as certain flowers turn according to the Sun. *Horace.*

Princes are never without Flatterers to seduce them, Ambition to deprave them, and Desires to corrupt them. *Plato.*

It belongeth to him that governeth to be learned, the better to know what he doth; Wise, to find out how he ought to doe it; Discreet, to attend and take opportunity; and Resolute in the action of justice, without corruption, or fear of any.

It is necessary for Princes to be stout, and also rich; that by their stoutness they may gather their own, and by their riches repress their enemies.

It is better for a Prince to defend his own Country by justice, then to conquer anothers by tyranny.

That Prince who is too liberal in giving his own, is afterwards through necessity compelled to be a Tyrant, and to take from others their right.

As

As Princes become Tyrants for want of riches, so they become vicious through abundance of treasure. *Plut.*

When an unworthy man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many, must of necessity fear many.

The word of a Prince is faith roial.

Princes must not measure things by report, but by the way of conscience. *Socrat.*

It behoveth a Prince or Ruler, to be of such zealous and godly courage, that he always shew himself to be a strong wall for the defence of the truth.

The Princes Palace is like a common fountain or spring to his City or Countrey, whereby the common people by the cleanness thereof be long preserved in honesty, or by the impureness thereof are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he list; a King to the profit of all, a Tyrant only to pleasure a few. *Arist.*

A King ought to refrain the company of vicious persons: for the evil that they commit in his company is accounted his. *Plato.*

Rulers do sin more grievously by example then by act; and the greater governances they bear, the greater account they have to render, that in their own precepts and ordinances they be not found negligent.

Not only happy, but also most fortunate, is that Prince, that for righteousness of justice is feared, and for his goodness beloved.

The greater that a Prince is in power above others, the more he ought to excel in vertue above others.

When Princes most greedily do prosecute vices, then their enemies are busie in weaving some web of deadly danger. *Olaus.*

Princes,

Princes by charging their Kingdoms with unjuſt Tributes, procure from their Subjects a wilful denial of due and moſt juſt paiments.

He that poſſeſſeth an Empire, and knoweth not how to defend it, may loſe his poſſeſſion before he know who offended him.

It little profiteth a Prince to be Lord of many Kingdoms, if on the other part he become bond-ſlave to many vices.

It appertaineth unto Princes, as much to moderate their own pleaſures, as to give order for matters of importance.

Children born of Kings, are compoſed of a precious maſs, to be ſeparated from the common ſort. *Pla.*

Malice and Vice taking their full ſwing, through the career of the power and liberty which wicked Princes yeeld unto them, doe puſh forward every violent paſſion; maketh every little choller turn to murther or baniſhment, and every regard and love to rape and adultery, and covetouſneſs to confiſcation.

A Kingdome is nought elſe then care of anothers ſafety; for *Antiochus* told his ſon *Demetrius*, that their Kingdome was a noble ſlavery.

Self-love is not fit for Princes, nor pride an ornament meet for a Diademe.

Kings and Princes do loſe more in the opinions they hold, then in the reaſons they uſe.

It is no leſs diſcredit to a Prince to have deſtroyed many of his Subjects, then it is to a Phyſician to have killed many of his Patients.

Kings as they are men before God, ſo are they Gods before men. *Lactan.*

It is very requiſite that the Prince live according to that law himſelf, which he would have executed upon others. *Archi.*

It

It becometh a King to take good heed to his Counsellors, in noting who sooth his lusts, and who intend the publick profit; for thereby shall he know the good from the bad. *Plutarch.*

The strength of a Prince is the friendship and love of his people.

That King shall best govern his Realm that reigneth over his people, as a Father doth over his Children. *Agesil.*

So great is the person and dignity of a Prince, that in using his power and authority as he ought, he being here among men upon earth, representeth the glorious estate and high Majesty of God in heaven. *Amb.*

It is requisite for all those that have rule and governance in a Common-weal, under their Prince to know the bounds of their state, and the full effect of their dury; that by executing justice they may be feared, and by shewing mercy they may be loved. *Lactan.*

It is requisite for Princes to place such men in authority as care least for it, and to keep them from government that press forwards to it.

Except wise men be made Governours, or Governours be made wise men, mankind shall never live in quiet, nor vertue be able to defend her self. *Plato.*

He that would be a Ruler or Governour, must first learn to be an obedient subject; for it is not possible for a proud and covetous minded subject to become a gentle and temperate Governour. *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publish his vertue, which before lay hid; but being committed to an evil man, it ministreth boldness and licence to him, to doe that evil which before he durst not doe.

Animata imago Rex putandus est Dei.
Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit.

Of Nobility.

Defin. *Nobility is a glittering excellency proceeding from Anceſtors, and an honour which cometh from an ancient Lineage and Stock: it is alſo a praiſe that proceedeth from the deſerts of our elders and forefathers: and of this nobleneſs there are three ſorts; the firſt bred of vertue and excellent deeds; the ſecond proceedeth from the knowledge of honeſt diſcipline and true ſciences; the third cometh from the eſcutchions and Arms of our Anceſtors, or from riches.*

NObility is of more antiquity then poſſeſſions. *Cicero.*

The time of our life is ſhort, but the race of Nobility and Honour everlaſting. *Cicero.*

Nobleneſs of birth is either univerſal, or particular; the firſt, to be born in noble and famous Countries; the latter, to come of noble Progenitors. *Ariſt.*

Nobility is beſt continued by that convenient means whereby it roſe.

He is not to be held for Noble that hath much, but he that giveth much.

It is requiſite for him that is Noble born, to take heed to Flatterers, for they will be ready daily to attend his perſon for profits ſake.

Nobility is a title quickly loſt; for if riches forſake it, or vertue abandon it, it ſtraightway becometh as a thing that had never been.

Whatſoever thy Father by his worthineſs hath deſerved, belongs not to thee; it is thine own deſerts that muſt make thee noble.

Vertue and Nobleneſs can never be ſeen in a man, except he firſt put away his Vices.

He that defendeth his Countrey by the ſword deſerveth

veth honour; but he that maintaineth it in peace, meriteth more honour.

The Nobility which we receive from our Ancestors, because it cometh not from our selves, is scarcely to be counted our own,

To come of noble parentage, and not to be endowed with noble qualities, is rather a defamation then a glory.

Noble persons have the best capacities, for whether they give themselves to goodness or ungraciousness, they do in either of them so excel, as none of the common sort of people can come any thing nigh them. *Cicero.*

True Nobility consisteth not in dignity, lineage, great revenues, lands or possessions, but in wisdome, knowledge and vertue, which in man is very Nobility, and that Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the common people, but is only the praise and surname of vertue.

Omnes boni semper nobilitati favemus, & quia utile est Reipublica nobiles esse homines dignos majoribus suis, & quia valere debet apud nos clarorum hominum senex de Republica meritorum memoria, etiam mortuorum. Cicero.

—— *Nobilitas sola est atque unica virtus.*

Of Honour.

Defin. *Honour is a passion of the soul, and a mighty desire, naturally coveted of all creatures, yet many times mistaken, by unacquaintance with vertue.*

HOnour and glory labour in mistrust, and are born Fortunes bond-slaves.

Honour is the first step to disquiet, and dominion is attended with envy. *Guer.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honour

Honour is the fruit of Vertue and Truth.

Honour, Glory, and Renown is to many persons more sweet then life.

It is the chiefest part of honour for a man to joyn to his high office and calling, the vertue of affability, lowlinesse, tender compassion, and pity: for thereby he draweth unto him, as it were by violence, the hearts of the multitude. *Olaus Magnus.*

The greater the persons be in authority that commit an offence, the more foul and filthy is the fault.

It better becometh a man of honour to praise an enemy then his friend.

Happy is that Country, whose Captains are Gentlemen, and whose Gentlemen are Captains.

Honour is no priviledge against infamy.

A man ought not to think it honour for himself to hear or declare the news of others, but that others should declare the vertuous deeds of him.

To attain to honour, Wisdome is the Pole-starre; and to retain it, Patience is necessary.

The next way to live with honour, and die with praise, is to be honest in our desires, and temperate in our tongues.

The conditions of honour are such, that she enquireth for him she never saw, runneth after him that flies from her, honours him that esteems her not, demandeth from him that wills her not, giveth to him that requires her not, and trusteth him whom she knoweth not.

Noblemen enterprising great things, ought not to employ their force as their own mind willeth, but as honour and reason teacheth. *Niphus.*

High and noble heirs which feel themselves wounded, doe not so much esteem their own pain, as they are angry to see their enemies rejoyce.

The Captain which subdueth a Country by intreaty,

treaty, deſerveth more honour then he that overcometh it by battel.

Honour without quiet, hurteth more then it doth profit.

He that regards his reputation, muſt ſecond all things to his honour.

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whoſe life every private man applieth his manner of living.

It is not the place that maketh the perſon, but the perſon that maketh the place honourable. *Cicero.*

There is more honour purchaced in pleaſuring a foe, then in revenging a thouſand injuries.

Where Hate bears ſoveraignty, Honour hath no certainty.

Honour is brittle, and Riches are Bloſſoms, which every froſt of Fortune cauſeth to wither.

Better it is for the honourable to be praiſed for many foes foiled, then for many barns filled.

A man having honour, and wanting wiſdome, is like a fair tree without fruit.

Exiguum nobis vitæ curriculum natura circumſcripſit, ſed honoris curſus ſempiternus.

Is honos videri ſolet, qui non propter ſpem futuri beneficii, ſed propter magna merita claris viris defertur & datur: eſtque non invitamentum ad tempus, ſed perpetuæ virtutis præmium.

Of Liberality.

Defin. *Liberality is an excellent uſe of thoſe benefits which God putteth into our hands, for the ſuccouring of many, which vertue is altogether joyned together with juſtice, and ought to be guided by moderation and reaſon.*

Bounties

Bounties best honour is to help the poor; and happiness to live in good mens thoughts.

True bounty is never tied unto suspect.

Liberality is approved by two Fountains; the one is a sure judgement, the other is an honest favour.

That man is only liberal, which distributeth according to his substance, and where it is most needful. *Thales.*

The whole effect of bounty is in love.

Who in their bounty do begin to want, shall in their weakness find their friends and foes.

He is called a liberal man, which according to his revenues giveth freely, when, where, and to whom he should.

He that may give, and giveth not, is a clear enemy, and he that promiseth forthwith, and is long before he perform, is a suspicious friend. *Aurel.*

Gifts make beggers bold, and he that lends must lose his friend, or else his money, without heed.

Bounty hath open hands, a zealous heart, a confirm faith in earth, and a place prepared in heaven.

He never gives in vain, that gives in zeal.

They that be liberal doe with-hold or hide nothing from them whom they love, whereby love increaseth, and friendship is also made more firm and stable.

Liberality maketh friends of enemies, so pride makes enemies of friends.

Liberality and thankfulness, are the bonds of concord. *Cicero.*

A liberal minded man can never be envious.

Bounty for giving frail and mortal things receives immortal fame for his reward.

The deeds of the liberal doe more profit the giver, than benefit the receiver.

Liberality in a noble mind is excellent, although it exceed the mean of measure.

A liberal heart causeth benevolence, though sometimes through misfortune ability be wanting.

It is a token of righteousnes to acknowledge heavens liberality, and to give praises to God for so great benefits. *Bern.*

The office of Liberality consisteth in giving with judgement. *Cicero.*

That Liberality is most commendable, which is shewed to the distressed, unless they have deserved that punishment; for good deeds bestowed upon undeserving persons, are ill bestowed.

The best property in a King, is to let no man excel him in liberality. *Agesila.*

Extra fortunam est quicquid donatur amicis:
Quas dederis solas semper habebis opes. Ovid.

Liberalitate qui utuntur, benevolentiam sibi conciliant & (quod aptissimum est ad quietè vivendum) amicitiam.

Of Benefits.

Definition. *Benefits are those good turns which are received either by desert, or without desert, tending to the happinesse of life, or amendment of manners.*

IT is a great commendation in the giver, to bestow many benefits upon him which deserveth well, and desireth nothing.

He that mindeth to give, must not say, What have any thing?

If thou promise little and performe much, it will make thy benefits to be the more thankfully received.

He that knoweth not how to aske a benefit, doth unjustly ask it.

He receives a benefit in the giving thereof, which bestows his gift on a worthy man.

He bindeth all men by his benefits, which bestoweth them upon such as doe well deserve them.

The Liberal man doth daily seek out occasion to put his vertue in practice. *Cic.*

The memory of a benefit doth soon vanish away, but the remembrance of an injury sticketh fast in the heart.

He is a Conquerour which bestoweth a good turn, and he vanquished which receiveth it.

As the Moon doth shew her light in the World, which she receiveth from the Sun, so we ought to bestow the benefits received of God, to the profit and commodity of our neighbour.

This is a Law that should be observed betwixt the Giver and the Receiver, the one should straightway forget the benefit bestowed, and the other should always have it in remembrance. *Solon.*

It becometh him to hold his peace that giveth a reward, farre better then it becometh him to be silent that receiveth a benefit.

He that doth thankfully receive a benefit, hath paid the first pension thereof already.

He that thinks to be thankful, doth straightway think upon recompence.

That gift is twice double to be accepted of, which cometh from a free hand a and liberal heart.

It behoveth a man in receiving of benefits to be thankful, though he want power to requite them. *Aur.*

A benefit well-given recovereth many losses.

The remembrance of a good turn, ought to make the Receiver thankful.

Nor gold, nor silver, nor ought we receive, is to be accounted a benefit, but the mind of him which giveth.

He giveth too late, who giveth when he is asked. *Plautus.*

Ita sunt omnes nostri cives:
Si quid benefacias, levior pluma gratia est.

Si

Si quid peccatum est plumbeas iras gerunt. Beneficium nec in puerum nec in senem conferendum est: in hunc, quia perit antequam gratiæ referendæ detur opportunitas; in illum, quia non meminit.

Of Courtesie.

Defin. *Courtesie is a vertue which belongeth to the courragious part of the soul, whereby we are hardly moved to anger. Her office and duty is to be able to support and endure patiently those crimes which are laid upon her: not to suffer her self to be hastily carried to revenge, nor to be easily spurred to wrath; but to make him that possesseth her mild, gratious, and of a staid and setled mind.*

COurtesie in Majesty is the next way to binde affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the sound: so is mans birth by his benevolence, his honour by his humility, and his calling by his courtesie.

Many more were the enemies that *Cæsar* pardoned then those he overcame.

The noblest conquest is without bloodshed.

Courtesie bewaileth her dead enemies, and cherisheth her living friends.

The courteous man reconcileth displeasure, the froward urgeth hate.

Proud looks lose hearts, but courteous words win them. *Ferdin.*

Courtesie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobility, and the certain mark of a Gentleman, to be courteous to strangers, patient in injuries, and constant in performing what he promiseth.

As the pegge straineth the Lute-strings, so cour-

teſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoul, cauſed by choler.

Courteſie draweth unto us the love of ſtrangers, and good liking of our own Country-men.

He that is mild and courteous to others, receiveth much more honour then the party whom he honoureth. *Plut.*

They lie who ſay that a man muſt uſe cruelty towards his enemies, eſteeming that to be an Art only proper to a noble and courageous man. *Cicero.*

Mildneſs and courteſie are the characters of an holy ſoul, which never ſuffereth innocency to be oppreſſed.

It becometh a noble and ſtrong man to be both Courageous and Courteous, that he may chaſtiſe the wicked, and pardon when need requireth. *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other; ſo that neither Rigour ſhall be rigorous, nor Courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beams, ſo it pertaineth to the vertue of a Prince, to have compaſſion and be courteous to the miſerable. *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere: urgere verò jacentes, ac præcipitantes impellere, certè eſt inhumanum. Cicero.

Of Juſtice.

Defin. *Juſtice is Godlineſs, and Godlineſs is the knowledge of God: it is moreover, in reſpect of us, taken for an equal deſcription of right and of laws.*

JUſtice allots no privilege to defraud a man of his patrimony.

Juſtice

Justice is a vertue that gives every man his own by even portions.

Delay in punishment is no privilege of pardon.

Justice is the badge of Vertue, the staffe of Peace, and the maintenance of Honour. *Cicero.*

It is a sharp sentence that is given without Judgment.

Good mens ears are alwaies open to just mens prayers. *Basil.*

Not the pain, but the cause, maketh the Martyr. *Ambrose.*

The office of a Justice is to be given for merit, not for affection.

A publick fault ought not to suffer a secret punishment.

Justice and Order are the only preservers of worldly quietness.

The parts which true Justice doth consist of, are in number seven, Innocency, Friendship, Concord, Godliness, Humanity, Gratefulness, and Faithfulness.

Justice is painted blind, with a vail before her face; not because she is blind, but thereby to signifie, that Justice though she doe behold that which is right and honest, yet will she respect no person.

In *Athens* were erected certain images of Judges, without hands and eyes; to shew that Judges should neither be corrupted with bribes, nor by any person drawn from that which is right and law. *Quint.*

A good Judge is true in word, honest in thought, and vertuous in his deed; without fear of any but God, without hate of any but the wicked.

There are two kinds of injustice: the one is of such as do wrongfully offer it; and the other is of those who although they be able, yet will they not defend the wrong from them unto whom it is wickedly offered. *Cicero.*

He that politickly intendeth good to the common-wealth, may well be called juſt: but he that practiſeth only for his one profit is a vicious and wicked perſon.

A good Magiſtrate may be called the Phyſician of the Common-weal.

He is a good Judge that knoweth how and where to diſtribute.

He that flieth judgement confeſſeth himſelf to be faulty. *Marc. Aurel.*

The judge himſelf is condemned, when the guilty perſon is pardoned.

As a Phyſician cannot ſee every ſecret grief, but upon revealment may apply a curable medicine for the hidden diſeaſe: ſo many can diſcover a miſchief which the Magiſtrate ſeeth not, but the Magiſtrate alone muſt remedy the ſame.

A Juſtice ought to doe that willingly which he can doe, and deny that modeſtly which he cannot doe.

As there is no aſſurance of fair weather, untill the ſkie be clear from clouds: ſo there can be in no Commonwealth a grounded peace and proſperity, where are no informers to find out offences, as well as Magiſtrates to puniſh Offenders.

Philoſophers make four ſorts of juſtice; the firſt Celeſtiall, the ſecond Naturall, the third Civill, the fourth Judicial.

Juſtice is a perfect knowledge of good and evil agreeing to naturall reaſon. *Ariſt.*

Juſtice is a vertue of the mind, rewarding all men according to their worthineſs.

Wiſedome and Eloquence without Truth and Juſtice are a *Panurgie*, that is to ſay a guile or ſleight, ſuch as Paraſites uſe in Comedies, which ſtill turneth to their own confuſion.

Covetouſneſs and wrath in Judges is to be hated with

with extreme deteſtation.

Celeſtial Juſtice is a perfect conſideration and dutifull acknowledging of God.

Naturall Juſtice is that which all people have in themſelves by Nature.

Judiciall Juſtice depends upon Law, made for the commodity of a Common-weal.

Juſtice is a meaſure which God hath ordained amongſt men upon earth, to defend the feeble from the mighty, the truth from falſhood, and to root out the wicked from among the good. *Lactan.*

Every man in generall loveth Juſtice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wiſedome is but raſhneſſe; wiſdome without Juſtice is but craftineſs; Juſtice without temperance is but cruelty; temperance without fortitude is but ſavageneſs.

Equity judgeth with lenity, laws with extremity.

Hatred, love and covetouſneſs, cauſe Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies, then among his friends; for of his enemies he ſhould make one his friend, but among his friends he ſhall make one his enemy.

Juſtice of the Poets is feigned to be a Virgin, and to have reigned among men in the golden world, who being by them abuſed, forſook the world, and returned to the kingdome of *Jupiter.*

Juſtitia ſine prudentia plurimum poterit; ſine juſtitia nihil valebit prudentia.

Totius juſtitiæ nulla eſt capitalior peſtis, quàm eorum qui tum, dum maximè fallunt, id agunt ut boni viri videantur. Cicero.

Of Lawes.

Defin. *The Law is a ſingular reaſon imprinted in na-*

ture, commanding those things that are done, and forbidding the contrary: it is divided into two parts; that is, the Law of Nature, and the Law written. The Law of Nature is a sense and feeling which every one hath in himself, and in his conscience, whereby he discerneth between good and evil, as much as sufficeth to take from him the cloak of Ignorance, in that he is reproved even by his own witness. The Law written is that which is divided into Divinity and Civility; the first teaching Manners, Ceremonies and Judgments; the latter, matters of Policy and Government.

THE vertues of the Law are four; to bear sway, to forbid, to punish, and to suffer.

The precepts of the Law may be comprehended under these three points; to live honestly, to hurt no man wilfully, and to render every man his due carefully. *Arist.*

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every Law that by man is made, must alwaies be consonant to the Law of God.

The Law is a certain rule proceeding from the mind of God, perswading that which is right, and forbidding that which is wrong.

Evil Judges do most commonly punish the purse, and spare the person.

Judges ought to dispatch with speed, and answer with patience.

Law and Wisdome are two laudable things; for the one concerneth Vertue, and the other Good conditions.

The Law was made to no other end, but to bridle such as live without reason and Law.

A true and faithfull heart standeth more in awe of his superiour, whom he loveth for fear, then of his Prince,

Prince, whom he feareth for love.

An evil cuſtome, being for continuance never ſo antient, is nought elſe then the oldneſſe of errour. *Lactantius.*

How many more Taverns, ſo many more drinkers; the number of Phyſicians, the increaſe of diſeaſes; the more account that Juſtice is made of, the more ſuits: ſo the more Laws, the more corruption. *Plato.*

The heart, underſtanding, counſell, and ſoul in a Common-wealth, are the good Laws and ordinances therein uſed. *Cicero.*

To reſtrain puniſhment is a great errour in government.

It becometh a Law-maker to be a Law-breaker. *Bias.*

Thoſe Countries muſt needs periſh, where the Common Laws be of none effect.

Thoſe Cities in which there are no ſevere Laws for the puniſhing of ſin, are rather to be counted foreſts for monſters, then places habitable for men. *Plat.*

Four things belong to a judge; to bear courteouſly, to anſwer wiſely, to conſider ſoberly, and to give judgment without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his Laws carefully, and to defend his country valiantly.

Chiefly three are to be obeyed and reverenced, one God, one King, and one Law.

Four Cuſtomes are more pleaſant to be recounted then profitable to be followed; the liberties of neighbours, the gallantneſs of women, the goodneſs of wine, and the mirth and joy at feaſts.

Laws are like Spiders-webs, which catch the ſmall Flies, and let the great break through.

The Lawyer that pleads for a mighty man in a wrong matter, muſt either forget the Truth, or forſake his Clients friendſhip.

The moſt neceſſary Law for a Common-wealth is, that the people among themſelves live in peace and concord, without ſtrife or diſſention. *Cicero.*

Laws do vex the meaner ſort of men, but the mighty are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good, would have no man either condemned or juſtified, untill his cauſe were both throughly heard & underſtood as it ought.

An evill Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoon as it is ſeen.

Quid faciunt leges, ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt?
Turpe reos empta miſeros defendere lingua.
Non bene cœleſtes Judicis arca patet.

Of Counſell.

Defin. *Counſell is a holy thing; it is the ſentence or advice which particularly is given by every man for that purpoſe aſſembled; it is the key of certainty and the end of all doctrine and ſtudy.*

THere is no man ſo ſimple but he can give counſell, though there be no need: and there is none ſo wiſe of himſelf, but he will be willing to heare counſell in time of neceſſity.

It is the chief thing in the world to give good counſell to another man, and the hardeſt for a man to follow the ſame himſelf.

Take no counſel of a man given wholly to the world, for his advice will be after his owne deſire. *Pythag.*

Make not an envious man, a drunkard, nor him that is in ſubjection to a woman, of thy counſell; for it is impoſſible for them to keep cloſe thy ſecrets.

Good counſel may properly be called the beginning and ending of every good work.

It

It is requisite for a man to consult and determine of all things with himself, before he ask the counsell or advice of his friend.

He that doeth nothing without good advice, needs not repent him after the deed. *Bias.*

It is better to preferre the stedfast counsel of advised policy, then the rash enterprise of a malapert boldness.

Counsel doth more harm then good, if the giver thereof be not wise, and he which receiveth it very patient.

Counsel is to be given by the wise, and the remedy by the rich.

In counsels we must be hard to resolve, and constant to perform.

He that useth many counsels, is not easily deceived.

In time of necessity a wise man will be glad to hear counsel.

As it is the part of a wise man wisely to consult and give counsel, so it is the duty of a wary man heedfully to conceive and uprightly to judge. *Guevn.*

It is an easie thing for a man being in perfect health to give counsel to another that is sick; but it is hard for the sick man to follow that counsel. *Becanus.*

The greatest benefit that one friend can doe for another is in weighty matters to succour him with good counsel.

Parva sunt foris arma, nisi est consilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magna geruntur, sed consilio, authoritate, & prudentia. Cicero.

Of Precepts.

Defin. *Precepts are many Rules, Orders or Methods, which by instruction lead us either to a good conversation or to a happinesse of life, being grounded upon the grace of God and his word.*

IF thou talk, keep measure in thy communication: for if thou be too brief, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well born in mind. *Protag.*

Thanks wax old as soon as gifts are had in possession.

He that refuseth to buy counsell good cheap, shall buy repentance dear.

Mock no man in misery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finish it.

Think that the weakest of thine enemies is stronger then thy self.

Desire not that of another which thou thy self being asked wouldst deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a Woman, books to a Ploughman, or nets to a Student.

If thou bestow a benefit, keep it secret; but if thou receive any, publish it abroad.

Give at the first asking: for that is not freely given which is often craved.

Take in good worth whatsoever happeneth, and upbraid no man with his misfortune.

Labour not to inform him that is without reason; for so shalt thou make him thine enemy.

Be neither hasty, angry, nor wrathfull; for they be conditions of a fool.

Fear to hazard that for the gain of momentary pleasure, which being once lost can never be recovered. *August.*

Esteem not a fading content before a perpetuall honour.

Apparell thy self with Justice, and cloath thy self with Chastity; so shalt thou be happy, and thy works prosper.

Fear to commit that which thou oughtest to fear.

For-

Forget not to give thanks unto them that instruct thee in learning, nor challenge unto thy self the praise of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Be not slack to recompense them who have done thee good.

Be rather too much forward, then too much negligent.

Let thy love hang on thy hearts bottome, not on thy tongues brim.

Be not superfluous in words, for they do greatly deface the authority of thy person.

Let Vertue be thy life, Valour thy love, Honour thy fame, and Heaven thy felicity.

Be not led away with every new opinion, for it is the only way to bring to errour.

Let not thy Liberality exceed thy ability.

Let not the eye goe beyond the ear, nor the tongue so far as the feet. *Plato.*

Chuse rather to live solitary then in the company of a wicked woman.

Beware of pride in prosperity, for it will make thee impatient in the time of adversity.

Neither suffer thine hands to work, thy tongue to speak, nor thine ears to hear, that which is filthy and evil. *Hermes.*

Be not secure, lest want of care procure thy calamity; nor be too carefull, lest pensive thoughts oppresse thee with misery.

Speak no more to a stranger in private, then thou wouldest have publickly known.

Hazard not thy hap on anothers chance.

Be alwaies one to thy friend, as well in adversity as prosperity.

Behold thy self in a looking-glass, and if thou appeas-

pear beautifull, doe such things as become thy beauty; but if thou seem foul, then perform with good manners the beauty that thy face lacketh. *Socrates.*

Chuse thy wife rather for her wit and modesty, then for her wealth and beauty.

Keep secretly thy mishap, lest thy enemy wax joyfull thereat.

Keep whatsoever thy friend committeth unto thee as carefully as thou wouldest thine own.

If thy parents grow poor, supply their want with thy wealth; if froward with age, bear patiently with their imperfections.

Honour them that have deserved honour.

Live and hope, as if thou shouldest die immediatly.

Never praise any unworthy person because he hath worldly wealth.

Tell no man afore-hand what thou intendest; for if thou speed not in thy purpose thou shalt be mocked. *Socrates.*

Never wish for those things that cannot be attained.

Rather chuse to purchase by perswasion then to enjoy by violence.

Strive not in words with thy Parents, although thou tell the truth.

Haunt not too much thy Friends house, for fear he wax weary of thy often coming: neither be too long absent, for that ingendereth suspicion of thy true friendship.

Flie from the filthy pleasures of the flesh, as thou wouldest flie from the sting of a Serpent.

Give to a good man, and he will requite it: but if thou give to an evil man, he will ask more. *Anaxag.*

Receive not the gifts that an evil-minded man doth proffer unto thee.

If thou intend to doe any good, deferre it not till the next day; for thou knowest not what chance may happen

happen the ſame night to prevent thee. *Olaus Mag.*

Give not thy ſelf to pleaſure and eaſe; for if thou uſe thy ſelf thereto, thou ſhalt not be able to ſuſtain the adverſity which may afterwards happen.

To a man full of queſtions make no anſwer at all. *Plato.*

Take good heed at the beginning to what thou granteſt; for after one inconvenience another followeth.

If thou doubt in any thing, ask counſell of wiſe men; and be not angry although they reprove thee.

Live with thine underlings as thou wouldſt thy betters ſhould live with thee, and doe to all men as thou wouldeſt be done unto.

Boaſt not of thy good deeds, leſt thy evill deeds be alſo laid to thy charge.

Perform thy promiſe as juſtly as thou wouldeſt pay thy debts: for a man ought to be more faithfull then his oath. *Aurel.*

If thou doe good to an ill-diſpoſed perſon, it ſhall happen to thee as it doth to thoſe that feed other mens dogs, which bark as well at their feeder as at any other ſtranger.

Never ſpread thy Table to Tale-bearers and Flatterers, nor liſten with thine ears to Murmuring people. *Bias.*

Be not like the Boulter, which caſteth out the flowre, and keepeth the bran.

Si vis ab omnibus cognoſci, da operam ut à nemine cognoſcaris.

Nulli te facias nimis ſodalem:
Gaudebis minus, & minus dolebis.

Of Conſideration.

Defin. *Conſideration or judgement is that which properly ought to be in every Magiſtrate, obſerving the tenor of the Law: it is the extinguiſher of controverſies;*

ſies, and bringer forth of happy counſels and agreements.

CONſideration is the enemy to untimely attempts. *Solon.*

There is no needles point ſo ſmall, but it hath his compaſſe; neither is there any hair ſo ſlender, but it hath his ſhadow.

He is not to be accounted rich, who is never ſatisfied; nor happy, whoſe ſtedfaſt mind in quiet poſſeſſion of vertue is not eſtabliſhed.

The conſideration of pleaſures paſt greatly augments the pain preſent.

No man doth ſo much rejoice at his proſperity preſent, as he that calleth to mind his miſeries paſt. *Chilo.*

It is benefit to deny ſuch things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is aſhamed of his fault.

Wiſe men will alwaies conſider what they ought to doe, before they conclude any thing.

In any affairs whatſoever, there is no greater danger, or elſe no greater ſafety, then ſoundly to conſider into whoſe hands men commit their cauſe. *Juſtine.*

We muſt think with conſideration, conſider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midſt of woe. *S. P. S.*

Not ſo hard is the invention in getting, as the diſpoſition in keeping when it is gotten. *Ovid.*

Men loſe many things, not becauſe they cannot attain them, but becauſe they dare not attempt them. *Pythag.*

As a veſſel ſavoreth alwaies of the ſame liquor wherewith it was firſt ſeaſoned: ſo the mind retaineth thoſe qualities in age wherein it was trained up in youth. *Horace.*

Con-

Consideration is the root of all noble things, for by her we do attain to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meaneſt, and improvidence a shame in a Prince.

Good consideration ought to be had before we give credit, for fair tongues oftentimes work great mischief.

Circumspect heed in warre is the cause of scaping many dangers in peace.

The causes bringing circumspection are fear, care, necessity and affliction.

Fear afflicteth, care compelleth, necessity bindeth, affliction woundeth.

Be circumspect to shew a good countenance to all; yet enter not into familiarity with any, but only such whose conversation is honest, and whose truth by trial is made trusty. *Archim.*

Suddain trust brings suddain repentance.

Qui sua metitur pondera, ſcire poteſt.
——Verſate diu quid ferre recuſent,
Quidque valent humeri, Horace.

Of Office.

Defin. *Office or duty is the knowledge of man, concerning his own nature and contemplation of Divine nature, and a labour to benefit our ſelves, and all other men: it is alſo taken for authority to rule.*

MAns life may not be deſtitute of office, because in it honesty consisteth.

Office is the end whereat vertue aimeth, and chiefly when we obſerve things comely.

The first office of duty, is to acknowledge the Divinity.

Office

Office is ſtrengthened by zeal, and zeal makes opinion invincible.

We muſt fear a diſſembling Officer, becauſe he delights in a tyrannous office.

The office of a wiſe man prefers ever conſideration before concluſion.

In doing nothing but what we ought, we deſerve no greater reward then what we bear about us. *Chryſ.*

To know evill is an office of profit, but to doe evil is a ſin of indignity.

Upon the anvile of upbraiding is forged the office of unthankfulneſſe.

It is an office of pity, to give a ſpeedy death to a miſerable and condemned creature. *Bias.*

Love, Sufficiency and Exerciſe, are the three beauties which adorn Officers.

Old men well-experienced in Laws and Cuſtomes ought chiefly to be choſen Officers.

It is not meet that man ſhould bear any authority, wch with his mony ſeeketh to buy another mans office.

The buyers of offices ſell by retail as deare as they can that which they buy in groſſe.

No point of Philoſophy is more excellent, then Office in publick affairs, if Officers doe practiſe that which Philoſophers teach.

Where offices are vendible, there the beſt-monied ignorants bear the greateſt rule.

They which ſell offices, ſell the moſt ſacred things in the world, even Juſtice it ſelf, the Common-wealth, Subjects, and the Lawes.

He is only fit to rule and bear Office, which comes to it by conſtraint and againſt his will.

The Office of a Monarch is continually to look upon the Law of God, to engrave it in his ſoul, and to meditate upon his Word.

Officers muſt rule by good laws and good examples.

ples; judge by Providence, Wisdome and Justice; and defend by Proweſſe, Care and Vigilance. *Ageſil.*

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mavult, quàm deſerere ullam officii partem. Cicero.

Sigiſmundus *Romanorum Imperator dicere ſolitus eſt, Nulla nobis militia opus eſſet, ſi ſuas quiſque civitates Prætores cæterique Magiſtratus moderatè juſteque gubernarent.*

Of Anceſtors.

Defin. *Anceſtors are our forefathers, the reputed firſt beginners of our names and dignities: from whom we challenge a lineal deſcent of Honour, proving our ſelves of their ſelf-ſubſtance.*

TRue nobility deſcending from Anceſtry proves baſe, if preſent life continue not the dignity. *Oſor.*

What can the vertue of our Anceſtry profit us, if we doe not imitate them in their godly actions?

Great merits ask great rewards, and great Anceſtors vertuous iſſues.

As it is more common to revenge then to reward, ſo it is eaſier to be born great then to continue great. *Stobæus.*

It is miſerable to purſue the change which gains nothing but ſorrow and the blot of Anceſtry.

The thing poſſeſt is not the thing it ſeems; and though we be great by our Anceſtors, yet we forget our Anceſtors. *Suet.*

The ſhifting of Chambers changeth not the diſeaſe, and the exchange of Names exchangeth not nature and anceſtry.

Ambition, which chiefly comes from Anceſtors, being got to the top of his deſires, curs off the mean by which he did climbe.

From our Anceſtors come our names, but from our Vertues our report.

Mercenary faith is diſcontented with every occaſion, and

and new ſtart-up glory with an old fame.

When greatneſs cannot bear it ſelf either with Vertue or Anceſtry, it overthrows it ſelf only with the weight of it ſelf.

Many troubled in conſcience for diſgraceing their names with raſh acts, in cold blood repent their diſhonours.

The baſe iſſue of ignoble Anceſtry will loſe their troths to ſave their lives.

Might will make his Anceſtors whom he pleaſeth.

The event of things is cloſed up in darkneſs; and though we know what our Anceſtors were, we know not what we ſhall be.

The longer we delay the ſhew of vertue, the ſtronger we make preſumptions that we are guilty of baſe beginnings.

The more a man toils in his mind, the more he is defiled; and the more a man boaſts of evill Anceſtors, the more he is diſmayed.

Stemmata quid faciunt? quid prodeſt (Pontice) longo
Sanguine cenſeri, pictoſque oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Juv.
——Genus, & proavos, & quæ non fecimus ipſi,
Vix ea noſtra voco. Ovid.

Of Warre.

Defin. *Warre is of two ſorts, Civil, and Forrain. Civil warre is the overthrow of all Eſtates and Monarchies, and the ſeed of all kinds of evil in them, even of thoſe that are moſt execrable: it begetteth want of reverence towards God, diſobedience to Magiſtrates, corruption of manners, change of laws, contempt of Juſtice, & baſe eſtimation of learning and ſcience. Forrain warre is that which* Plato *calleth a more gentle contention, & is then only moſt lawfull, when it is for true Religion, or to procure the continuance of peace.*

There

THere is nothing more unconſtant then warre, did not patience make it ſtable, and true hope ſucceſsfull.

Warre for excellency, (as that between *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Then warre there is nothing more neceſſary: for the breach of Friendſhip by diſſention ſtrengthneth the powers of love in her new conjunction.

Warre is moſt lawfull when it is warranted by the Word, either to defend a mans own right, or to repulſe the enemies of God. *Lactan.*

Diverſity of Religion is the ground of Civil warre in ſhew, but it is ambition in effect.

Warre ought to be deliberately begun, but ſpeedily ended.

Affairs of warre muſt be deliberated on by many, but concluded on by a few.

The effects of warre are covetous deſires, the fall of juſtice, force and violence. *Epict.*

Warre was only ordained to make men live in peace.

In the ſack of a Town have an eſpeciall care to preſerve the honour of Ladyes and Maids from the violence of unruly Souldiers.

Have an eſpeciall care to whom you commit the government of an Army, Town, or Fort: for love doth much, but money doth more.

Entring into thy Enemies Camp, let all things of uſe and baggage follow thee at thy back; but thine enemy coming upon thee, let the ſame be brought into the middle of the Army.

Where thou mayeſt conquer with money, never uſe armes; and rather chuſe to overcome thine enemies by policie then by fight.

In places of danger and in troubleſome times, ever double the number of thy Sentinells.

Neces-

Necessity makes warre to be just. *Bias.*

Nulla salus bello, pacem te poscimus omnes.

Incerti sunt exitus pugnarum, Marsque est communis, qui sæpe spolianten jam & exultantem evertit, & percutit ab objecto. Cicero.

Of Generalls in Warre.

Defin. *Generals are the heads and leaders of Armies; and they ought to be great, magnanimous & constant in all their doings, free from the defects of rashness and cowardise.*

THe tent of the Generall is the pure river running through the army, by whose soundness all the souldiers are preserved and made stout; but if he be impure or corrupted, the whole Hoast is infected.

Unlesse wise and valiant men be chosen Generals, the old Chaos will return, and vertue die at the feet of confusion.

He that will be a Commander in Armies, first let him be commanded in the same; for an ambitious souldier will never make a temperate conductor.

A wise Generall must not only forecast to prevent such evills as he hears of, but also be circumspect to foresee such ill as may happen beyond expectation. *Demost.*

A Generall, after the battell ended, must have a circumspect care how he praiseth one Captain more then another.

A Generall ought not to bring all his forces to battail at once, unlesse it be upon great advantage. *Olaus.*

It is very needfull for a Generall, to know the humour and disposition of his adversaries Generall whom he fighteth against.

The Oration of a Generall gives courage to Cowarde and base-minded souldiers. *Vegetius.*

A covetous Generall purchaseth to himself more hate then love.

A Generall must not be ignorant of such things as are necessary in a journey.

Captains must be valiant, as despising death, confident, as not wonted to be overcome; yet doubtfull by their present feeling, and respectfull by that they see already.

A Captains feet ought to be steddy, his hands diligent, his eyes watchfull, and his heart resolute.

It is requisite for a Generall to know all advantages of the place where the Battail should be fought.

It proveth oft the ruine of an Army, when the Generall is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall to follow his enemy flying.

It behoveth that the Generall be alwayes lodged in the midst of the Camp.

A Generall or Captain in danger ought to change his habit or attire. *Ferdin.*

The death of a General, or his being in danger, must be dissembled, for fear it procure the loss of the battel.

A good Generall should ever be like a good Shepheard, looking into the wants of his Souldiers, and providing all things necessary to comfort them. *Basil.*

Let a Generall give honour to a renowned buriall, in how mean a person soever it did inhabit; for honour after death encourageth as much as wealth in life. *Vegetius.*

If thou beest a Commander in Armies, despise not the poor; for honours birth issueth from the womb of desert.

The whole scope of a Generals thoughts should be to win glory and amplifie renown, loathing to be a plague or scourge of affliction, seeking by conquest to erect, not by victory to confound. *Cæsar.*

The Trophy of a Generall is his owne conscience, and

and his Valour in his Tombs treasury.

Commanders in Arms should not be chosen for their age or riches, but for their wisdome and valour.

A Generall or chief Governour must be wise to command, liberall to reward, and valiant to defend.

There are eight conditions that a Generall ought to have; to avoid unjust wrongs, to correct blasphemers, to succour innocents, to chastise quarrellers, to pay his souldiers, to defend his people, to provide things necessary, and to observe faith with enemies.

Ducis in consilio posita est virtus militum.
Optimus ille dux, qui novit vincere & victorii uti.

Of Policy.

Defin. *Policy is a word derived of the Greek word* Politeia, *which is a regiment of a City or Common-wealth; and that which the Grecians call Politicall Government the Latines call the Government of a Common-wealth, or of a civil society. This word Policy hath been taken among the Antients, sometimes for a Burgesse, which is the enjoying of the Rights and Privileges of a Town; sometimes for the order and manner of life used by some politicall person; and sometimes the order and estate whereby one or many Towns are governed, and politick affairs are managed and administred.*

POlicy is a necessary friend to Prowesse.

The warre cannot be prosperous where enemies abound, and money waxeth scant.

No man ought to give that treasure to any one in particular, which is kept for the preservation of all.

It is greater commendation to obtain honour by policy and wisedome, then to have it by descent.

That Country may above all other be counted happy, where every man enjoyeth his own labour, and no man liveth by the sweat of another body. *Polion.*

Of

Of right that Common-wealth ought to be destroyed, which of all other hath been counted the flower of vertue, and after becometh the filthy sink of vice.

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field which will be first ready to command, and last ready to fight.

What Power and Policy cannot compasse, Gold both commands and conquers. *Aristippus.*

He that getteth by conqueſt, doth much; but he that can well keep that which he hath gotten, doth more.

Money and Souldiers are the strength and sinews of warre. *Agesil.*

It is better to prevent an inconvenience by breaking an oath, then to suffer injury by observing of promise.

Warlike feats are better learned in the fields of *Africk*, then in the beautifull Schools of *Greece.*

It is better to have men wanting mony, then mony wanting men. *Themist.*

The authority of a Common-wealth is impaired, when the buildings be ruinated.

In proof of conqueſt men ought to profit themselves as much by policy as by power.

There are no Common-weals more loose then those where the common people have most liberty. *Cicero.*

A policy is soon destroyed by the pride men have in commanding, and liberty in sinning.

In Common-weals such should be more honoured who in time of peace maintain the State in tranquillity, and in the fury of warre defend it by their labour and magnanimity. *Plato.*

A Monarch is best in a well-governed State.

A certain man urging the popular estate to *Lycurgus*, was thus answered by him, First ordain thou such

a Government in thine owne Common-weal.

Becauſe many cannot fitly govern, therefore it is moſt neceſſary that one ſhould be made Soveraign. *Homer.*

The Oracle of *Apollo* at *Delphos*, being demanded the reaſon why *Jupiter* ſhould be the chief of Gods, ſith *Mars* was the beſt Souldier, made this anſwer; *Mars* is valiant, but *Jupiter* is wiſe: concluding by this anſwer, that policy is of more force to ſubdue then valour.

One *Neſtor* is more to be eſteemed then ten ſuch as *Ajax.*

Strength wanting wit and policy to rule, overthroweth it ſelf. *Horace.*

Publica res ad privatum commodum trahi poteſt, dummodo ſtatus publicus non lædatur. Cicero.

Diu apparandum eſt bellum, ut vincas celeriùs.

Of Courage.

Defin. *Courage is a fiery humour of the ſpirits, kindling the mind with forwardneſs in attempts, and bearing the body through danger and the hardeſt adventures.*

COurage and Courteſie are the two principall points which adorn a Captain.

Courage conſiſteth not in hazarding without fear, but in being reſolutely-minded in a juſt cauſe. *Plut.*

The talk of a Souldier ought to hang at the point of his ſword.

The want of courage in Commanders breeds neglect and contempt among Souldiers.

Faint-hearted cowards are never permitted to put in plea at the barre of love.

Courage conquers his enemy before the field be fought.

Fortitude is a knowledge inſtructing a man how with commendation to adventure dangerous & fearfull

full things, and in taking them in hand, to be nothing terrified. *Socrates.*

The courage of a man is seen in the resolution of his death.

Fortitude is the faireſt bloſſome that ſprings from a noble mind.

Fortitude is the mean between fear and boldneſs.

There is not any thing hard to be accompliſhed by him that with courage enterpriſeth. *Cicero.*

Courage begun with deliberate conſtancy, and continued without change, doth ſeldome fail.

It cannot be counted couragious and true victory, that bringeth not with it ſome clemency. *Bias.*

To conquer is natural; to pity heavenly.

It is more courage to die free, then to live captive. *Leoſte.*

Bias holding wars with *Iphicrates* King of *Athens*, falling into the hands of his enemies, and his ſouldiers fearfully asking what they ſhould doe? he anſwered, Make report to thoſe that are alive, that I die with courage fighting; and I will ſay to the dead, that you ſcape cowardly flying.

Courage adventureth on danger, conquereth by perſeverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mighty, then the trial of a perverſe fortune; nor any thing breedeth a more ſtability of Faith and patience, then the exerciſe of adverſities.

Heat is the inſtrument, and anger the whetſtone of fortitude.

Courage contemneth all perils, deſpiſeth calamities, and conquers death.

Courage depending on mediocrity, hath audaciouſneſs for one, and fear for his other extreme.

As fortitude ſuffereth not the mind to be rejected

by any evils, ſo temperance ſuffereth it not to be drawn from honeſty by any allurements.

Courage is the Champion of Juſtice, and never ought to contend, but in righteous actions. *Epict.*

Thunder terrifieth children, and threatnings fear fools; but nothing diſmayeth a man of courage and reſolution.

Courage is a wiſe mans coat, and cowardize a fools cognizance.

—— Ignavum eſt perituræ parcere vitæ.
Quemcunq; magnanimum videris, miſerum neges.

Of Fame.

Defin. *Fame is but an eccho, and an idle humour of reports, which running from ear to ear, conveyeth through the world the tidings of truth and falſhood.*

THere is no ſweeter friend then fame, nor worſer enemy then report.

It is a part of good fortune to be well reported of, and to have a good name. *Plut.*

It is no ſmall pleaſure to have a good name, and yet it is more frail then any glaſs. *Eraſmus.*

A good life is the readieſt way to a good name.

Deſire to be famous, but firſt be careful to purchace fame with credit.

There is no kind of miſ-hap more infamous then for a man to loſe his good name, and to be ill reported of amongſt all men for his bad dealing.

As the ſhadow doth follow the body, ſo good deeds accompany fame. *Cicero.*

Fame is the ſpeedy Herald to bear news.

Fame riſeth up like a bubble, continueth like a ſhadow, and dies in the boſome of Time.

Nothing is more famous in a Prince then the love of his Subjects, nor any thing more famous in Subjects then obedience.

Fa

Fame is like the turning-wheel, that never ſtayeth; like the burning flame that quickly quencheth; like the Summer fruit that ſoon withereth.

A good report ſhineth moſt clearly in the deepeſt darkneſs.

If thou deſire to be well ſpoken of, then learn to ſpeak well of others; and when thou haſt learned to ſpeak well, then learn likewiſe to doe well, ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dear unto us then our life.

Beauty conquers the heart, gold conquers beauty, but fame ſubdues and goes beyond them both.

To flie from Fame or Deſtiny, is of all things moſt impoſſible.

Keep the fame which thou haſt honeſtly gotten, for it is a jewel ineſtimable.

A rumour raiſed of nothing, ſoon vaniſheth, and the end of it is nothing elſe, but to make the innocency of him which is ſlandered to be more admired. *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.

Actum præclarè cum iis eſt quorum virtus nec oblivione eorum qui ſunt, nec reticentiâ poſteriorum ſepulta eſſe poterit. Cicero.

Of Rage.

Defin. *Rage is a ſhort fury, the inflamation of the blood, and alteration of the heart; it is deſire of Revenge, or regardleſs care of friendſhip, an enemy of all reaſon, and as uneaſie to be guided by another, as a furious Tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof will be greatly aſſwaged; but if it be ſuffered to continue, it increaſeth more and more in miſchief, until by revenge it be fully ſatisfied.

Whilſt Rage hath run his courſe, forbear to ſpeak

for many men in their anger will give no ear to reaſon.

Anger is the firſt entrance to unſeemly wrath. *Pythag.*

Wrath proceedeth from the feebleneſs of courage, and lack of diſcretion.

Women are ſooner angry then men, the ſick ſooner then the healthy, and old men ſooner then young men. *Hermes.*

The ireful man is more miſgoverned then he whom loathſome drunkenneſs detains.

The raging perturbations of the mind do puniſh reaſon, and blind the ſight of wiſdome. *Anax.*

What ragingly and raſhly is begun, doth challenge ſhame before it be half done.

Grief never leaves a wrathful man weaponleſs.

Anger is ſoon buried in a wiſe mans breaſt.

Anger and power meeting together in one man, is of more force then any thunderbolt.

Flee from the furions in his wrath, and truſt not to the fair tongue of thine enemy.

He overcometh a ſtout enemy, that overcometh his own anger. *Chilo.*

What in private perſons is termed Choler, in great men is called Fury and Cruelty.

Anger ſpringeth from injury done unto us, but hatred oftentimes is conceived of no occaſion. *Ariſt.*

Wrath and revenge taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God had given him.

He beſt keepeth himſelf from anger, that always doth remember that God looketh upon him. *Plato.*

As fire being kindled but with a ſmall ſpark, worketh oft-times great hurt and damage, becauſe the fierceneſs thereof was not at the firſt abated; ſo anger being harboured in the heart, breaketh forth oft-times into much cruelty.

The

The angry man meditating upon miſchief, thinketh that he hath good counſel in hand.

Wrath is a deſire to be revenged, ſeeking a time or opportunity for the ſame. *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoul, for that it ſerveth to increaſe valour, being moderate and temperate. *Plato.*

Anger makes a man to differ from himſelf.

There is no ſafe counſel to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing ſeem bigger then it is.

Raſh judgement maketh haſt to repentance.

Anger conſiſteth in habit and diſpoſition, but wrath in deed and effect.

Like as green wood which is long in kindling, continueth longer hot then the dry, if it hath once taken fire; ſo commonly it falleth out, that the man ſeldom moved to anger, is more hard to be pacified in his anger then he that is quickly vexed.

If thou have not ſo much power as to refrain thine anger, yet diſſemble it, and keep it ſecret, and ſo by little and little thou mayeſt happily forget it.

Wrath and rigour, lead ſhame in a leaſe. *Iſocrat.*

In correction be not angry, for he that puniſheth in his rage, ſhall never keep that mean which is between too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled begetteth wrath, wrath ſeeketh greedily after revenge, revenge is never ſatisfied but in blood-ſhedding.

As he that loveth quietneſs ſleepeth ſecure; ſo he that delighs in ſtrife and anger, paſſeth his days in great danger.

It is good for a man to abſtain from anger, if not for wiſdoms ſake, yet for his own bodily healths ſake.

He that is much ſubject to wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits through rage and fury more horrible offences then can afterwards be performed.

Qualibet iratis ipſe dat arma dolor.
Ira feras mentes obſidet, eruditas præterlabitur.

Of Cruelty.

Defin. *Cruelty is commonly taken for every extreme wrong: it is the rigorous effect of an evil diſpoſed will, and the fruit which is reapt from injuſtice.*

CRuelty hath his curſes from above, but curteſie is graced with the title of commendation.

Where lenity cannot reclaim, there ſeverity muſt correct.

It is as great cruelty to ſpare all as to ſpare none.

Tyrants uſe trial by arms, but the juſt referre their cauſes to the arbitrement of the Laws.

To pardon many for the offence of one is an office of Chriſtianity, but to puniſh many for the fault of one, appertaineth properly to Tyrants.

He that accuſtoms himſelf with ſorrow, acquainteth himſelf with cruelty. *Plato.*

It is amongſt evils the greateſt evil, and in Tyrants the greateſt tyranny, that they of themſelves will not live according to Reaſon and Juſtice, but alſo they will not conſent that Malefactors ſhould receive puniſhment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poor, then the Common-wealth to be poor, and his own Palace rich.

He never ſerveth gratefully who by violence is ſubject to another.

The

The woman that holdeth in her eye moſt cruelty, hath often in her heart moſt diſhoneſty.

The Captain that is bloody-minded and full of revenge, is either ſlain by his enemies, or ſold by his ſouldiers.

Cauſleſs cruelty never ſcapes long without revenge.

With the ireful we muſt not be importunate to crave pardon, but to deſire that vengeance may be deferred.

Tyranny amongſt many other evils, is moſt wretched in this, that his friends dare not counſel him.

He that ſhews himſelf cruel towards his ſervants, doth manifeſtly declare that his will is good to puniſh others alſo, but he wanteth authority.

Private cruelty doth much hurt, but a Princes anger is an open Warre.

Victory ſhould not thirſt after blood, nor the gain of conqueſt induce a man to cruelty. *Sopho.*

A cruel Prince over a rebellious Nation, is a great vertue warring with a world of wickedneſs.

Nulla nobis cum tyrannis eſt ſocietas, ſed ſumma diſtractio, neque eſt contra naturam ſpoliare eum, quem honeſtum eſt necare.

Of Fear.

Defin. *Fear is two-fold, good and evil. Good fear is that which is grounded upon a good diſcourſe of reaſon and judgment, ſtanding in aw of blame, reproach and diſhonour, more then death or grief. Evil fear is deſtitute of reaſon, it is that which we call Cowardlineſs and Puſillanimity, always attended on with two perturbations of the ſoul* Fear *and* Sadneſs; *It is alſo the defect of the vertue of* Fortitude.

THE fear and reverence of one God is more worth then the ſtrength of all men.

No man can be juſt without the fear and reverence of the Lord.

Fear dependeth upon love, and without love it is ſoon had in contempt.

If thou be ignorant what ſin is, or knoweſt not vertue, by the fear and love of God, thou mayeſt quickly underſtand them both. *Socrates.*

He that feareth God truly, ſerveth him faithfully, loveth him intirely, prayeth unto him devoutly, and diſtributeth unto the poor liberally.

Wicked men wanting the fear of God, are haunted of evil to their own overthrow and deſtruction. *Boetius.*

It is the property of a Servant to fear his Maſter with hatred, but a Son feareth his Father for love. *Ambr.*

Neither ſtrength nor bigneſs are of any value in a fearful body.

They that deſire to be feared, needs muſt they dread them of whom they be feared.

Fear is the companion of a guilty conſcience.

A Maſter that feareth his Servant, is more ſervile then the Servant himſelf.

It is a deadly fear to live in a continual danger of death.

It is a meer folly for a man to fear that which he cannot ſhun.

It is a natural thing in all men to leave their lives with ſorrow, and to take their death with fear.

To demand how many, and not where the enemies be, is a ſign of cowardly fear.

Fear followeth hope: wherefore if thou wilt not fear, hope not. *Æſculap.*

It many times happens that the parties not willing to joyn in love, do conſent and agree together in fear.

It is farre better to fear thy choice, then to rue thy unhappy chance.

He

He that feareth every tempeſt is not fit to be a traveller.

The ſword diſpatcheth quickly, but fear tormenteth continually.

Fear ſtandeth at the gates of the ears, and putteth back all perſwaſions. *Plato.*

The more a man fears, the ſooner he ſhall be hurt.

Too much fear opens the door to deſperation.

He that through his cruelty is much feared of other men, walketh in ſmall aſſurance of his own life.

The fear of death to a wicked perſon is of greater force to trouble him, then the ſtroke it ſelf.

A fearful man never thinks ſo well of any mans opinion, as he doth of his own conceit; and yet he will be ready to ask counſel upon every trifling cauſe.

It is a lamentable thing to be old with fear, when a man is but young in years.

It becometh not a Commander in arms to be a man of a fearful diſpoſition. *Olaus.*

The law of fear was melted in the mould of the love of Chriſt. *Auguſt.*

It is the property of a wiſe man, with a quiet mind patiently to bear all things, never dreading more then he need in adverſity, nor fearing things not to be feared in time of proſperity; but thoſe things which he hath he honeſtly enjoyeth, and thoſe things which he poſſeſſeth not, he doth not greatly covet.

It becometh a wiſe man to be heedful, but not to be fearful; for baſe fear bringeth double danger. *Vigetius.*

It is requiſite for all men to know God, and to live in his fear. But ſuch as worſhip God for fear leſt any harm ſhould happen unto them, are like them that have Tyrants in their heart, and yet ſtudy to pleaſe them, becauſe they would in quiet keep that they poſſeſs.

——— Multos in ſumma pericula miſit
Venturi timor ipſe mali: fortiſſimus ille eſt,
Qui promptus metuenda pati, ſi comminus inſtent,
Et differre poteſt.———
——— Nos maximus omnia cogit,
Quæ poſſunt fieri, facta putare timor.

Of Famine.

Defin. *Famine is a vehement hungry deſire of eating, as thirſt is of drinking, which (as* Galen *ſaith in the third Book of Natural Faculties) filleth and cloaketh the ſtomach with evil and noiſome humours, and diſſolveth and deſtroyeth the ſtrength thereof, it begetteth loathſomneſs, and filleth all the body full of outragious and filthy diſeaſes.*

BArren *Scythia* is Famines Country, and the place of her abode the ſteril and fruitleſs top of mount *Caucaſus.*

Famine and dearth do thus differ; dearth is that, when all thoſe things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a high price.

Famine is when all theſe neceſſaries before-named, are not to be got for money, though there be ſtore of money.

God is the efficient cauſe of Famine, and ſins the impulſive or forcing cauſes, which the holy Scripture ſetteth down to be theſe; Atheiſm, Idolatry, contempt of Gods Word, private Gain, Perjury, and Oppreſſion, Covetouſneſs, Cruelty, Pride, Drunkenneſs and Surfeiting, and neglect of Tithe-paying.

After Famine cometh the Peſtilence.

In the time of Famine, Mice, Dogs, Horſes, Aſſes, Chaff, Pelts, Hides, Saw-duſt, have been uſed for good ſuſtenance, and at the laſt, mans-fleſh; yea, that

that which is not to be spoken without trembling, the Mothers have been constrained (through hunger) to eat their own children. *Joseph.*

When as *Hannibal* besieged *Cassilinum*, a City in *Italy*, in the City, by reason of extreme scarcity, a mouse was sold for two hundred pieces of money, and yet he that sold it died for hunger, and the buyer lived. *Plin.*

Fate forbiddeth Famine to abide where Plenty dwelleth.

Famine is like to the eating and devouring Ulcer, called the *Esthiomenus*, called of the Courtiers (who commonly more then others are subject thereunto) the Wolf, which ulcerateth the skin, and eateth the flesh to the very bones.

Famine is more intolerable then the Pestilence, or the Sword; therefore when God gave *David* his choice of these three evils, he chose the Pestilence, as the easiest to be endured.

Darius, when in flight he had drunk puddle-water polluted with dead carcasses, he said, that he never drank any thing more pleasant; the reason was, because he alway before used to drink ere he was athirst. *Curtius.*

Artaxerxes, when as in a certain flight he had nothing to feed on but dry figs and brown bread, Good God, quoth he, what pleasant food have I never tasted on till now!

Cibi condimentum est fames: potionis, sitis.

——— *Neque enim Cererémque famémque*
Fata coire sinunt. Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter subversion of all manner of Estates, making glorious things inglorious, and bringeth well-ordered shapes into a Chaos of all deformity.*

Where

WHen Law-breakers are reſtored, and judgement cancelled, then every one knoweth that his ruine is at hand, without any hope of ſafety.

Souldiers get fame by ruine, honour by skars, and praiſe by clemency.

Over the greateſt beauty hangs the greateſt ruine.

A little water cannot quench a great fire, nor a little hope eaſe a great miſery.

The beſt deſerts are commonly ruined by worſt neglects and ill rewarding.

He that hath not taſted misfortune, hath taſted no fortune.

He that ſees another mans ruine, muſt fear his own miſery.

He that hath but one eye, muſt fear to loſe it; and he that hath but one vertue, muſt die ere he ruine it.

When the heart is environed with oppreſſion, then the ears are ſhut up from hearing of good counſel.

The ruines of times are the monuments of mortality.

Ruine is the friend to ſolitarineſs, foe to company, and heir to deſperation.

The greateſt ruine of the body is nothing to the leaſt ruine of the ſoul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away ruine, and fear hinders gladneſs.

He that will be reputed valiant, muſt let neither chance nor grief diſmay him.

The ſtudy of wiſdome is the readieſt ruine of grief and vexation.

Many friends aſſwage many misfortunes.

Counſel in trouble gives ſmall comfort when help is paſt remedy.

It is good for a man in the midſt of proſperity to fear a ruine, and in the midſt of adverſity to hope for better ſucceedings.

Of

Of all creatures man is the moſt apt to fall, becauſe being weakeſt he undertakes the greateſt actions.

Proſperity is more hurtful then adverſity, in that the one may be the more eaſily born then the other forgotten.

Omnia ſunt hominum tenui pendentia filo.
Et ſubito caſu, quæ valuere, ruunt.
Suis & ipſa Roma viribus ruit. Horace.

Of Fortune.

Defin. *Fortune is nothing elſe but a feigned device of mans ſpirit, and a meer imagination without truth.*

EXteriour actions are tied to the wings of Fortune. *Plato.*

No man is ſo perfectly grounded in any degree of eſtate, but that he may be made ſubject to chance and alteration of life.

To a man whom Fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over diſcretion. *Solon.*

To him that is fortunate, every Land is his Country.

There is no greater check to the pride of Fortune, then with a reſolute courage to paſs over her croſſes without care. *S. T. M.*

Fortune flies, and if ſhe touch poverty it is with her heel; rather diſdaining their want with a frown, then envying their wealth with diſparagement.

Fortune is ſo variable, that ſhe never ſtayeth her wheel, or ever ceaſeth to be turning of the ſame. *Soc.*

Fortune ſheweth her greatneſs, when ſuch as be of ſmall value are advanced to the poſſeſſion of mighty things.

The gifts of Fortune are tranſitory, tied to no time; but the gifts of Nature are permanent, and endure always.

Smally advantageth it, that the mind be generous, and

and the body warlike, if he that taketh arms be unfortunate; for that hour of happy fortune is more worth then all the policies of Warres.

Every man is the workman of his own fortune, and fashioneth her according to his manners. *Socrat.*

Fortune is the only rebellious handmaid against vertue. *Plut.*

Fortune did never shew her self noble, but unto a mind that was generous and noble.

Fortune is constant in nothing but inconstancy. *Aurel.*

Fortune is like *Janus*, double-faced; as well full of smiles to comfort, as of frowns to discourage.

Fortune ever favours them that are most valiant, and things the more hard, the more haughty. *Cicero.*

The changes of Fortune, and end of life, are always uncertain. *Pacuvius.*

Fortune in no worldly things is more uncertain then in warre. *Olaus.*

A valiant man never loseth his reputation because Fortune faileth him, but because courage dieth in him.

No man is unhappy but he that esteems himself unhappy by the base reputation of his courage.

There can be no man more unhappy, then he to whom adversity never happened. *Stobaus.*

To be humble in the height of Fotune, staies the deceit of her wheel in turning.

By the excessive gain of wealthy men, Fortune was first made a Goddess.

Thou shalt sooner find good Fortune then keep it.

Fortune is unconstant, and will quickly require again what she hath before bestowed upon thee. *Thales.*

Fortune is not fully pacified when she hath once revenged.

That is not thine own which Fortune hath given thee. *Socrat.*

Thou

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitful, to good men unſtable, and to all that is high unſure.

A happy man ſhall have more Couſins and Kinſfolks then ever he had friends, either by his Father or Mothers ſide. *Thales.*

When Fortune cometh ſuddenly with ſome preſent delight and pleaſure, it is a token that by her flattering us ſhe hath made ready her ſnares to catch. *Aur.*

Through idleneſs, negligence, and too much truſt in Fortune, not only men, but Cities and Kingdoms, have been utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keep under the vanquiſhed, as to bridle and check the Victors.

Fortune is as brittle as the glaſs, and when ſhe ſhineth, then ſhe is broken in pieces.

In great perils it is better that men ſubmit themſelves unto reaſon, then recommend themſelves to Fortune.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her own will.

Fortune is never more deceitful then when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.
Nulla tam bona eſt fortuna de qua non poſſis queri.

Of Riches.

Defin. *Riches of the Philoſophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Poſſeſſions in abundance: they are according to their uſe good, or bad; good if they be well uſed, bad if they be abuſed.*

RIches are good, when the party that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed breed delight, pleaſure, profit, and praiſe; but to him that abuſeth them, they procure.

cure envy, hatred, dishonour and contempt. *Plaut.*

As the greater we see our shadow, the nearer we draw towards night; so must we fear lest the more that we our selves abound in wealth, the further off truth and the light estrange themselves from us.

A wicked man is either wicked of himself, or heir of a wicked man. *Jer.*

As poverty is not meritorious, if it be not born with patience; so riches are not hurtful, unless they be abused.

It commonly happeneth, that those men which enjoy most wealth, are most vexed with the greedy desire of getting more, and mightily molested with fear, lest they should lose what they have already gotten. *August.*

The greatest riches in the world to a good man is his soul and reason, by which he loveth righteousness, and hateth iniquity.

There is no man more willing to become surety for another, then he that is in want.

He hath riches sufficient, that needeth neither to flatter nor borrow. *Solon.*

Rich men without Wisdome and Learning, are called sheep with golden fleeces.

The more that a miserable man increaseth in riches, the more he diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many Lessons to instruct them to doe well. *Philip.*

Rich men through excess, idleness, and delicious pleasure, are more gross in conceit then poorer persons.

Those riches are to be despised, which are lost with too much liberality, and rust with niggardly sparing.

Where rich are honoured, good men are little regarded.

It

It worketh great impatience in a rich man to be ſuddenly decayed and faln into poverty.

He hath moſt that coveteth leaſt.

Great abundance of riches cannot of any man be both gathered and kept without ſin. *Eraſmus.*

There be three cauſes that chiefly move mens minds to deſire worldly wealth: The one is the love of riches, eaſe, mirth and pleaſure. Another is, the deſire of worſhip, honour, and glory. The third is the doubtfulneſs and miſtruſt of wicked and faithleſs men, which are too much careful for their own living here in the world, and think all they can get too little to ſuffice them. *Solon.*

Sufficient is the ſure hold which keepeth wiſe men from evil works. *Polion.*

Upon a covetous minded man riches are ill beſtowed, for he is neither the warmer cloathed, the better fed, or any thing in ſhew the more wealthy for them.

If thou know how to uſe money, it will become thy hand-maid; if not, it will become thy maſter. *Diod.*

Small expences often uſed conſume great ſubſtance in ſhort ſpace.

No man is rich by his birth, for all men are born naked.

He that delights only in his riches, delights in a dangerous pleaſure.

Men ſhould live exceeding quiet, if theſe two words [Mine and Thine] were taken away. *Anaxag.*

It is better to have a man without money, then money without a man. *Themiſt.*

Plato would have both Plenty and Poverty to be baniſhed his Common-wealth; the one, becauſe it cauſeth pleaſure, idleneſs, and ambition; the other, becauſe it maketh abject, ſeditious, and men given to all filthy lucre.

Silver commands Peſants, and Gold controls Princes.

Money

Money is the sinews of warre, and keys to unlock hidden secrets.

Plenty begetteth want; for he that hath much, needs much.

O thou insatiable hunger of gold and silver, what is it not that thou dost compel the souls of men to buy and sell! *Tully.*

It is against nature that we should increase our own riches and substance with the spoil of other mens wealth.

He that hordeth up money, taketh pains for other men.

It is a rare miracle for money to lack a Master. *Bias.*

As the touch-stone trieth gold, so gold trieth the hearts of men.

He is rich that lives content with his Estate.

Multa loquor: quidvis nummis præsentibus opta,
Et veniet, clausum possidet arca Jovem.

Difficile est virtutes eum reuereri, qui semper secunda fortuna sit usus.

Of Change.

Defin. *Change is generally any alteration, either of times, states, studies, opinions, or any other faculty whatsoever.*

THE whole world is nothing but a shop of change, for riches we exchange poverty, for health sickness, for pleasure sorrow, for honours contempt; briefly, it is nothing else but change, whatsoever chanceth unto us.

There is no change more certain then the change of life to death. *Grates.*

There is no better change, then for a man that hath been lewd to become honest, and for a woman that hath been as lascivious as *Lais*, to wax as repentant as *Magdalen.*

The unstaid and wandring-minded man is never wise.

Who

Who changeth Peace for Warre, hath all miseries laid open to his eyes; his Goods spoiled, his Children slain, his Wife ravished, his Cattel driven away; briefly, himself made most miserable to behold his unhappiness.

Change doth evert the good, and erect the bad, preferre the faithless, and confound desert.

Change seldome brings better chance, but very often worse.

The day by course changeth to night, the night likewise changeth to day, the Summer to Winter, Youth to Age, and Prosperity to Adversity.

Nothing is lighter then the Change of time, nor any thing more certain.

Nature by change produceth her increase.

He that by change of fortune mounteth higher then he should, must arm himself with patience, to descend lower then he would.

Change in all matters, except they be mischievous, is most dangerous. *Xenoph.*

Change of Honour is Envies mark.

He is no where that is every where.

The plant never prospereth that is often removed. *Seneca.*

Change and inconstancy spring from the lightness of the mind. *Greg.*

What was done, is done again, all things doe change, yet under the Cope of heaven there is no new thing. *Syrac.*

Every thing holds the name of the place whence it cometh, yet all things feel change howsoever it cometh.

As there is nothing more certain then the change of life, so there is nothing more uncertain then the time when it will change.

Good things quickly pass away, and worse succeed. *Seneca.*

The

The purest thing that is may be changed betwixt evening and morning.

What by destiny is decreed, man cannot change or prevent.

The change of opinions breeds the change of States, and continual alterations set forward subversions.

Cum fortuna manet, vultum servatis amici :
Cum cecidit, turpi vertitur ore fuga.

Clarissimæ olim urbes nunc nihil sunt ; quæ nunc maximè superbiunt, eandem aliquando fortunam experientur. Demost.

Of Poverty.

Defin. *Poverty is a tribulation, or want of such necessary things as belong to our lives and estates : through which we are brought to mis-hap and misery.*

AS Kings have honour to countenance their actions, so poor men have honesty to direct their lives.

Poverty is as glad to creep to credit as dignity ; and the humble thoughts that smoke from a poor mans cottage, are oft as sweet a sacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater poverty unto a man then to want wisdome, whereby he should know how to govern himself. *Plato.*

There is no fault in poverty, but their minds that so think it are faulty.

Poverty is a branch of temperance, and Penury a compendious observation of the Laws. *Stobæus.*

If thou wilt live after nature, thou shalt never be poor ; after thine own opinion, thou shalt never be rich.

Poverty is the mother of Health.

Poverty is the mistress of Philosophy.

The miserable lack of the poor man, and the superfluous substance of the rich man, moveth much discord among the people.

A

A noble mind refuseth no danger, if once he perceive himself assaulted with poverty.

Poverty causeth good mens children to be vertuous, so that they attain to that by vertue which others come unto by riches.

Riches are painful to fools, and poverty pleasant to the wise.

He never accounteth of prosperity that hath not before been pinched with poverty.

He is not poor that hath little, but he that desireth much. *Bias.*

To live poorly and honestly, is better then to live richly and wickedly.

Poverty is the father of innumerable infirmities.

Adversity is the trial of the mind, and mis-hap the ballance of the thought.

Poverty is the mother of Ruine.

Necessity is a sore penance, and extremity is as hard to bear as death.

Need teacheth things unlawful. *Senec.*

Poverty, Want, Extremity, and Misfortune, are all easie to be born, if they be tempered with Content. *Thales.*

To write to our better, is of necessity; to write to our equal, is of will; to write to our inferiour, is of pure vertue.

The rich doth revenge himself with arms, the poor with tears. *Gueva.*

It is some comfort in misery, to know the worst of our mis-haps. *S. P. S.*

In adversity rich men should give remedy, and wise men minister comfort by good counsel.

It is a thing very common unto a man afflicted, to seek the company of another in like trouble.

There is no man in so wretched a condition, but he hopeth to grow better; neither is there any man so

ſet aloft, but he may doubt a ſudden fall. *Iſocrates.*

He ought not to be diſmayed, that from a high eſtate is deſcended to a low degree; neither ought he to glory or grow proud, that from a baſe eſtate is advanced to promotion.

As riches is the mother of pleaſure and delight, ſo poverty is the nurſe of ſorrow and calamity.

Want is the enemy to deſire.

In all eſtates a mean muſt be obſerved; to live warily increaſeth treaſure, but to live waſtfully cauſeth poverty. *Protag.*

Poverty is no hindrance to wiſdome.

Poor men are like ſhrubs, that by their baſeneſs eſcape many blaſts, when high and tall Cedars are ſhaken.

Where poor intreat and cannot obtain, there rich men command, and will be obeyed. *Sever.*

Miſ-hap is the true touch-ſtone of friendſhip, and adverſity the trial of friends.

Happy is that miſ-hap where we paſs into greater perfection.

Poverty that contenteth is great riches.

Care not for poverty, ſith no man liveth ſo baſely as he was born. *Saluſt.*

It is given only to a wiſe man to be content in poverty.

Suffer that with patience which thou canſt not avoid, and be not diſpleaſed at thy poor eſtate.

The beggers crutch ſerveth him both to lean upon, and to fight withall.

Patiently ſhould that be born, which no ſtrength can overcome, nor counſel avoid; whether it be poverty to pinch the body, or adverſity to croſs the mind.

Poverty poſſeſſed in ſafety, is better then great riches enjoyed with much fear.

When

When a man is plagued with poverty and ſickneſs, both joyned together, without any ſuccour or eaſment, then riſeth in him an intolerable grief, a fire not able to be queuched, a ſorrow without remedy, and a tempeſt full of wracks.

Poverty is a vertue of it ſelf. *Diog.*

He liveth in a moſt wretched eſtate of beggery, that is not endued with many good qualities.

Si ad naturam vivas, nunquam eris pauper: ſi ad opinionem, nunquam eris dives: exiguum natura deſiderat, opinio immenſum. Seneca.

O vitæ tuta facultas
Pauperis, anguſtique lares! O munera nondum
Intellecta Deûm!

Of Baniſhment.

Defin. *Baniſhment is a putting away or driving out of any man, either from the place where he ought, and ſhould inhabit, or from thence where he took delight, and deſired to dwell.*

FOR ſin was man thruſt into the world, therefore his life in it is in baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoul from the priſon of a world-wearied body. *Stobæus.*

Baniſhment is there, where no place is for vertue. *Cicero.*

The baniſhed man without a houſe to dwell in, is like a coarſe without a grave to reſt in.

It is better for a man to be baniſhed his countrey with wiſe men, then to live there ſtill amongſt fools.

He that denieth himſelf to his Countrey, is in baniſhment already.

Whereſoever a man lives well, there is his Countrey. *Cicero.*

A chaſt eye exileth licentious looks.

Good fortune attends not every great Eſtate, nor evil chance every exiled perſon.

To ſtuff thy coffers with coin, it is to commit thine honour to exile. *Marc. Aurel.*

True happineſs is never had till after death, nor exile welcome but in death.

It is a needleſs queſtion to ask a ſick man if he be willing to have his health, or an exile, if he would be called from baniſhment.

Death and baniſhment come ſoon enough, if ſlow enough.

There is more ſorrow in loſing a mans own Countrey, then in conquering a world of other Nations. *Themiſt.*

Sweet is reſt after long Pilgrimage, and great is the comfort that a baniſhed man takes at tidings of his repealment.

It is the nature of a man to love thoſe things deareſt, which are baniſhed fartheſt from him.

He that in the morning is proud of his poſſeſſions, may happen ere night to be baniſhed from his pleaſure.

Beauty and youth once baniſhed, are never repealed.

The comfort of fugitives is, that there be many fugitives.

Care followeth a fugitive perſon, even as a ſhadow follows the body.

Exilium terribile eſt iis, quibus quaſi conſcriptus eſt habitandi locus, non iis qui omnem orbem terrarum unam urbem eſſe ducunt. Cicero.

Privari patria magnum malum eſt, ſed majus re quàm ſermone.

Of Abſence and Preſence.

Defin. *Abſence is the departing or loſs of a friend, or any other object wherein we take delight; and Preſence is the continual company of the party with whom we deſire to be converſant.*

Abſence

ABsence in love, makes true love more firm and constant. *Nichus.*

We never know how profitable the presence of a friend is, until we have felt the want of his absence for a time.

The absence of friends is the presence of griefs. *Bias.*

As contraries are known by contraries, so the delight of presence is known by the hell of absence.

Man separate from money, is like a soul separated from a body.

The grief of unwished absence is worse then the wounds of a stubborn launce.

A tedious presence decaies love, and a long absence forgets true familiarity.

Absence puts off happiness, and time alters resolutions.

When thought absents it self from truth, the soul presents her self to sin. *Demost.*

The evils got by absence, wisdome recureth.

Take heed of speaking ill of the absent.

The solitary man is either a God, or a beast,

Life and faith once absented never return.

The fairest presence is but a dunghil, covered over with white and purple.

Infamy is never absent from arrogancy. *Diogenes.*

Men gain their desires by travel, sustain them by thought, and are absent from them by annoiance. *Ar.*

The presence of one day blameth the absence of another, but the last shall give judgement of all that is past.

The absence of punishment is no pardon of transgressions.

Non una eadémque molestia est rerum præsentium & absentium. Eurip.

Distantia loci non separat amicitiam, sed operationem.

Of Acts.

Defin. *Acts are the monumental deeds of our lives, and our actions are the enſigns, by which are known the perfectneſs of our good or evil living.*

ALL the praiſe of the inward vertue conſiſteth in outward action. *Cicero.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A ſilent deed is better then an unprofitable word:

Neither can good words colour a bad action, nor bad words deprave from a good action.

Shape beautifies an image, and good actions commend a man.

Actions are by ſo much more manifeſt then words, by how much the eies are ſurer witneſſes then the ears.

It is an argument of too much weakneſs to remember what ſhould have been done.

In action a man doth not only benefit himſelf, but profit others. *S.P.S.*

God would never have delivered a ſoul into the body which hath arms and legs (only inſtruments of action) but becauſe it was intended the mind ſhould imploy them.

There muſt not only be in a man a mind of charity, but alſo diſtributing hands. *Ambr.*

Action is the matter of vertue and honour.

By the actions of a good man we adjudge always the excellencies of his life.

An imperfect man by one perfect good action, gains a liberal name of goodneſs.

Speech is one of the greateſt actions which makes manifeſt the prudent vertue of the ſoul.

All new actions ſeem fair, though they be like a painted woman.

To

To keep a friend certain, is a harder matter then to get a friend. *Ovid.*

Presumptuous boldnes is a base action in the eyes of thy betters.

So love as thou mayest hate, so hate as thou mayest love, and both without challenge.

The end of every thing is the trial of the action.

Conscientia bene actæ vitæ, multorúmque benefactorum recordatio, jucundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Praise.

Defin. *Praise is an exalting, or a lifting up to honour, either the good parts we behold in other, or those excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praise that which is good, but few that in works are willing to follow the same.

It is better to be praised for true speaking, then to be honoured for flattering and lying.

For a man to praise too much his own writing, is nothing else but to give men occasion to speak evil both of him and his works.

As it is seemly for a Philosopher, and a wealthy man to praise the profits of peace, even so in his mouth it is uncomely to prate of the perils of warre.

Perfect praise and felicity consisteth in a contented life, and a happy death. *Solon.*

Praise bestowed on an unworthy person, is a manifest sign of flattery.

Praise is a poison to the ambitious man, for it leadeth him beyond the scope of honesty.

Nothing deserveth commendation, unless it be vertuous.

Praise encourageth the spirit to doe great and migh-

ty things, and nourisheth true vertue where it is begun.

Commendations make the labour light, the wit studious, and the hope rich.

Three things are commendable in a Scholar, silence in his tongue, diligence in reading, civility in his behaviour.

He which often praiseth one, abuseth himself, confirmeth an error, and proveth in the end a lie: and he which is praised, becometh a great deal more vain. *August.*

Praise is the hire of vertue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserveth most by this answer: I had rather, said he, deliver one Roman from the hands of an enemy, then enjoy all the riches of mine adversaries.

Pompey being grown to the height of his fortune, and exalted by many praises and victories, was then pretily checkt at his departing out of *Athens*: *Quantum hominem te esse nosti, catenus es Deus.*

He that praiseth a man openly, will not stick to flatter him secretly. *Diog.*

To doe good to the poor is a double praise, because a double sacrifice; one to God, another to man.

Most praise-worthy is the good nurture that can amend a bad nature.

Vertues beget praise, and praise begets honour and authority.

Nothing is more uncertain then praise, for what one day gives us, another day takes away from us.

It is a greater praise to help the helpless, then to maintain the needless.

In doing that we ought deserves no praise, because it is duty. *August.*

If another man praise thee, yet remember thou to be thine own judge.

All

All things that are good have ever the preheminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue. *Seneca.*

To be praiſed of evil men, is as evil as to be praiſed for evil-doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The praiſe of our Anceſtors is a light to their poſterity. *Saluſt.*

When they offered to *Titus* a crown of gold, together with great praiſes, for taking *Jeruſalem*, he ſaid, that he himſelf was not the author thereof, but God.

Never challenge unto thy ſelf the praiſe of another mans inventions. *Marc. Aurel.*

He that praiſeth any man becauſe he is a Gentleman, praiſeth his Parents alſo.

As they which praiſe unwillingly ſeem to have but little themſelves, ſo they which praiſe other men ſlenderly, ſeem deſirous to be praiſed themſelves. *Juſt.*

It is a point of flattery to praiſe a man to his face.

Be neither too haſty to praiſe, nor too forward to diſcommend any. *Anaxag.*

There is no day ſo clear, but it hath ſome cloud; nor any praiſe ſo complete, but it is ſubject to the ſcandal of the envious.

Si laus allicere nos ad rectè faciendum non poteſt, nec metus quidem à fœdiſſimis factis poteſt avocare. Cicero.

Laus ubi nova oritur, etiam vetus admittitur.

Of Aid.

Defin. *Aid generally is any relief or ſuccour, chiefly in our extremity; and is the greateſt upholder of ability when it is moſt weak and deſperate.*

SOrrow is ſo hard of belief, that it refuſeth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the aſcent of a crown, from whence men come not down, but fall down.

The over-ſpreading pomp of aid or might doth darken weakneſs, and debaſe his violence. *Archim.*

Sorrow makes ſilence her beſt aid, & her beſt orator.

Reverent order will not aid iniquity, or prevent right.

Offences urg'd in publick, are made worſe & expel aid.

The ſhew of injuſtice, aids and aggravates deſpight. *Hermes.*

The multitude which look not into cauſes, reſt ſatisfied with any thing which is aided by the laws.

Fear caſteth too deep, and is ever too wiſe, if it be not aided by ſome reſolution.

One man is born to help another as farre as ability will ſerve.

To help the weak is charity; and to aid the mighty preſumption. *Greg.*

A doubtful minded man can never endure to be aided by any uſual means.

The aid of the Spirit is faith, by which a man is delivered from a ſecond death.

The grace and law of the Spirit furniſhed with the aid of God, juſtifieth the wicked, reconcileth the ſinful, and giveth life to the dead.

Wiſdome and learning are the two chief aids to vertue and good conditions.

Law is the Queen of immortality, and Aid the Lord, which reſtores the oppreſſed.

Wiſe men are not aided by the laws of men, but the rules of vertue. *Solon.*

Evil aid, and unconſtant love, is like the ſhadow of a cloud, which vaniſheth as ſoon as it is ſeen.

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The aid of a friend in law, is half an end to the law.

He is raſh-witted that preſumeth too much upon his own power.

God

God giveth his wrath by weight, and mercy without measure. *Erasmus.*

To try the aid of friends, is to prove the hope of fortunes.

He is a monstrous fool, that will presume to flie with the aid of waxen wings.

Homo homini, quicunque sit, ob eam ipsam causam, quòd sit, consulere debet.

Nihil habet alicujus fortuna melius quàm ut possit; nec natura, quàm ut vellet servare plurimos. Cicero.

Of mean.

Defin. *Mean is the mediocrity and best part of an action, and must be used in all things: it containeth the full effect of prudence touching government, and tranquillity concerning the soul.*

THE difference of good or bad, consisteth in mediocrity, or a mean in all things.

Curiosity and extremity banished man from the first modesty of his nature in all things.

Nothing too much, nothing too little, preserveth a mean in all things.

The mean estate is the best estate, indifferent equality is the easiest superiority. *Flo.*

He that starveth for drink by a fountain side, hath no mean in his misery.

The mean love is the surest love; to love extremely procureth either death or danger.

Of two evils the least is to be chosen, for that is the mean to well choosing.

The more men are threatned, the greater means they seek for their safety.

First to become a Servant, is the best mean to be a Master. *Diogenes.*

As storms wither flowers, so pride confounds mean callings.

The ſmalleſt hair hath his ſhadow, and the meaneſt eſtate his riſing and down-falling.

Fire is never without ſmoke, nor extremity without croſſes.

Mountains having too much heat of the Sun, are burnt: Vallies having too little heat thereof are barren; but ſuch places as hold a mean are moſt fruitful.

Of all the parts in Muſick, the Mean is the ſweeteſt.

He that keepeth a mean in his Diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where mean is not kept.

Mean thoughts exeel ambitious deeds.

Wiſe men temper their actions to the time, and hold a mean in all matters.

The mean Cottage of a Swain ſtands in more ſafety then the Palace of a Prince.

Where there is no mean there is no order; and where proportion is not kept, there is ſpeedy confuſion.

Ere miſchief come, the means to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citráque nequit conſiſtere rectum.
Suus cuique modus eſt, tamen magis offendit nimium quàm parum.

Of Labour.

Labour is (or ought to be) the honeſt recreation of the mind, and that induſtrious work-maſter, which furniſheth our knowledg, and makes men abſolute by exerciſe of good letters, and continual travel in the Sciences.

IT is not freedome to live licentiouſly, neither is it liberty to live without labour.

Labour is a mortal enemy to love, and a deadly foe to fancy.

Great

Great labours require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly is never done willingly.

Take good adviſement ere thou begin, but the thing once determined diſpatch with all diligence.

Labour is a burthen that man undergoeth with pleaſure. *Ciccro.*

A man that doth all he can doe, doth what he ſhould doe.

By diligent and laborious examination of things paſt, we may eaſily foreſee things to come.

He that endureth labour ſhall taſt the fruit of his travel. *Aginip.*

As nothing mounteth ſwifter then fire, ſo nothing atchieveth ſooner then labour.

He that endevoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are cured, huge mountains levelled, and weak wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate labours doe weaken the body, but a temperate kind of exerciſe conſerveth the ſame in health.

As the ſweeteſt Roſe groweth upon the ſharpeſt prickles, ſo the hardeſt labours bring forth the ſweeteſt profits.

As brightneſs is to ruſtineſs, ſo labour exceeds idleneſs. *Thales.*

No worthy act can be accompliſhed without pain and diligence.

No profit is denied to the painful perſon.

By uſe and labour a man may be brought to a new nature. *Demoſt.*

Labour in youth waxeth ſtrong with hope of reſt in age.

Diligence is the Mistress of Learning, without which nothing can either be spoken or done in this life with commendation, and without which it is altogether impossible to prove learned, much less excellent in any Science.

Docility gotten by industry, though it be hard in conceiving, yet once obtained it is seldome forgotten.

Too much diligence breedeth suspicion.

The God which is immortal, doth as it were sell all things unto us for our labour and travel. *Cicero.*

Without care and diligence no estate can prosper.

Those studies which seem hard and troublesome in youthful years, are made right pleasant rests in old age.

There is nothing so hard, but diligence and labour make it seem easie. *Virg.*

Nothing causeth a man more diligently to doe his duty, then to think what he would require of him that is his servant.

As to every studious man diligence is a mother, so negligence is a step-dame to all learning. *Boetius.*

There is nothing that sooner maketh a Horse fat, then the watchful eye of his Master; nor any thing maketh a Land more fertile, then the diligent labour of him that oweth the same.

By Dangers, Dread, and Doubtfulness, Diligence is greatly hindred.

Qui studet optatam cursu contingere metam,
Multa tulit, fecitque puer, sudavit & alsit.

Si quid feceris honestum cum labore, labor abit, honestum manet: si quid turpe cum voluptate, turpitudo manet, voluptas abit. Cicero.

Of Gladness.

Defin. *Gladness or pleasure is properly called that delight which moveth & tickleth our senses: which quickly slideth and slippeth away, and for the most part leaveth*

veth behind it occasions rather of repentance, then of calling it again to remembrance.

OUR pleasures are inductions to our griefs.

Oft hath a Tragick entrance a happy end.

Gladness with grief continually is mixt.

Sorrow foregoing gladness graceth it.

There is nothing more to be rejoyced at then a good and quiet conscience, which at the latter day shall be a witness to justifie, and not to condemn us.

The gladness of the heart addeth length to our life, but sorrow of life hastens death.

Be glad of that day wherein thy tongue hath not miss-said, and thy heart hath repented thy sins.

Disordinate laughter causeth death; and violent pleasures, mighty dangers.

All men are glad to see their riches increase, but few men are diligent to amplifie their vertues. *Crates.*

All worldly gladness rideth upon the wings of Time, and but in Heaven no perfect joy is found.

Be not glad of thy enemies fall, for he that sitteth surest may be overthrown.

It is better to enter the house of mourning, then the habitation of gladness. *Orig.*

Sith joyes are short, take gladness when it comes; for sorrows head-long follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the body, followeth the destruction of the flesh. *Marc. Aurel.*

Pleasures unbridled, carry a man headlong into all licentious living.

Pleasures bring loss and damage to the party that too much delighteth in them; they engender in his mind sorrow, forgetfulness of wisdome, and insolency.

The sweet and simple breath of heavenly gladness is the easier to be altered, because it hath not passed

thorow

thorow worldly wickedneſs, nor feelingly found the evils which evil carrieth with it.

He that is given to pleaſure, judgeth all things, not according to reaſon, but according to ſenſe.

Pleaſure is the book of all evils, quenching the light of the ſoul, hindring good counſel, and turning men aſide from the way of vertue.

Pleaſure is ſo much more odious, by how much more ſhe hideth her venome under the garment of good liking.

Pleaſure is a certain exultation, or an exceeding rejoicing, ſprung of the events of things deſired.

Pleaſure amongſt vertues, is like a harlot amongſt honeſt women, for by her flattery ſhe deſtroies man. *Cic.*

Pleaſure is of two ſorts, one is ſaid of honeſt and good things, the other of diſhoneſt: In reſpect of honeſt things, it is called *Voluntas*; in reſpect of diſhoneſt it is called *Voluptas.*

The companion of pleaſure is pain.

A wiſe man ought not to be puſt up with pleaſure, for it is the food of filthineſs, it killeth the body, weakneth the judgement, and taketh away our underſtanding. *Ariſtotle.*

He is not worthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui minus deliciarum novit in vita, minus timet mortem.

Gaudia principium noſtri ſunt ſæpe doloris:
Gaudia non remanent, ſed fugitiva volant.

Of Liberty.

Defin. *Liberty is that freedom and happineſs, which bringeth the ſoul to his contentment, and ſatisfaction after the troublous pilgrimages, travels and bondages of this world. Or otherwiſe to live as a man liſt.*

THrough too much liberty all things run to ruine and confuſion. Liberty in the mind is a ſign of good-

goodneſs; in the tongue, of fooliſhneſs; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more then liberty, for it maketh the ſon deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

He is to be counted free, that ſerveth no looſneſs nor infirmity.

No man truly liveth at liberty, but he that liveth vertuouſly.

The wiſe man that hath the rein of his own wit, reſtrained in the hands of his diſcretion, is only free.

There is a natural diſcord between Tyranny and Liberty. *Demoſt.*

He enjoyeth the ſweeteſt Liberty, that hath a quiet Conſcience. *Greg.*

Vertue only yeeldeth men Liberty, ſin yeeldeth ſhame and ſervitude.

If the Liberty of the Commons be not reſtrained, the Common-wealth will be deſtroyed.

A mans mind may be at perfect Liberty, though his body be fettered with irons.

Life loſt for liberty, is a loſs full of Piety.

It is better to die a miſerable life being at liberty, then to live a magnificent ſlave in continual bondage.

Too much liberty is a little bondage, and too great bondage haſtens ſpeedy liberty.

A conſtrained will ſeeketh every opportunity to ſlip his head out of the collar.

No man lives happily, if he want the freedome of liberty.

Death ought to be preferred before ſervile Slavery and Bondage.

It is a hard thing to moderate a man much given to Liberty, or to put a bridle to wanton affections.

He that hath liberty to doe more then is neceſſary, will oftentimes doe more then is tending to honeſty.

Where

Where liberty is given to offend, ſin is ſo ſweet to the fleſh, that there is no difference between men and beaſts, but that men do exceed beaſts in beaſtlineſs. *Hermes.*

He is to be thought free, that is not bondſlave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præſcribit, jubet, vetat quod videtur, qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat, veniendum: ſi ejiciat, abeundum: ſi minetur, extimeſcendum.

Non poteſt parvo conſtat libertas, hanc ſi magno æſtimas, omnia re parvo æſtimanda ſunt.

Of Serving.

Defin. *Serving or ſervitude is a certain ſlaviſh bond of conſtraint, by which either for commodity or love men bind themſelves to the will of others, making themſelves ſubject to controlment.*

TO ſerve or obey well is a great vertue, and proceedeth of Nature, which being good, is holpen by education.

It is as neceſſary for him that ſerveth, as for him that commandeth, to be honeſtly minded.

Servants muſt be obedient to their Maſters, whether they be courteous or froward. *Plato.*

Nature, and the laws which preſerve Nature, bind men that will be ſervants to ſtrict obedience.

The ſervants of wiſdome are the righteous of the Church, and their off-ſpring is obedience.

Servants ought with patience to bear the corrections of their maſter. *Chilo.*

A crafty ſervant ruleth his maſter.

The bondage of a wiſe man is liberty. *Auguſt.*

The ſervant that dutifully honoureth his maſter, ſhall in time to come find love and obedience in his own houſhold.

The

The only fruit of ſervice is love and reward, and the pleaſure thereof, humility and obedience.

The firſt duty in a Servant, is willingneſs to learn whatſoever is neceſſary; the ſecond faithfulneſs, in performing truly whatſoever belongeth to his duty; the third carefulneſs, in ſeeking all honeſt means to profit his Maſter; the fourth ſilence in tongue, in not replying againſt his maſters ſpeeches.

There ought to be in a ſervant double ſilence; the one in not replying, or contradicting; the other in not revealing abroad what his maſter doth at home.

Servants ought not to obey with eie-ſervice only, but alſo with ſingleneſs of heart.

It is a moſt commendable vertue in a ſervant to know how to obey well.

A ſervant once made malepert and ſawcy, will always after kick at his duty, and ſcorn the controlment of his maſter. *Ana.*

Look what kind of ſervice a ſervant doth unto his maſter, the like ſhall ſurely be requited when he keepeth ſervants himſelf.

Honeſt and gentle maſters have commonly proud and ſtubborn ſervants, whereas a maſter ſturdy and fierce, is able with a little wink to command more duty then the other ſhall with many words. *Aurel.*

Princes muſt be ſerved both with life and goods, and that is perſonal ſervice of every natural ſubject.

All men muſt be ſubject to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publick profit, except it be in ſuch things as are contrary to the laws of God.

Serving juſtly is a ſeal of obedience, and a teſtimony of an upright conſcience. *Chryſ.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the ſervant to offer violence to his maſter, but moſt damnable for a ſubject

subject to touch the Lord's Anointed.

Nihil est fœdius servitute: ad decus & libertatem nati sumus. Cicero.

Si miserum est servire, multo miserius est servire iis quos non possis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto vertue tendeth; namely, when in all our actions we observe honesty and comelinesse: it is that which bindeth the soul, when fully and willingly, without force and constraint we give to every one that which belongeth unto him: honour to whom honour, reverence to whom reverence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience sheweth our nature, rebellion our corrupt nature.

The Common-weal is always happy, where the subjects are obedient, and the magistrates merciful.

Wicked men obey for fear, but the good for love. *Aristotle.*

Servants in word and deed owe dutiful obedience unto their bodily masters.

Where reason ruleth, appetite obeyeth.

Nothing thriveth by strife and contention, but all things flourish through love and obedience.

Disobedience proceedeth from negligence, for he that governeth well shall be obeyed well, but he that giveth to his servants too much liberty, shall be sure to have too much loss. *Theopompus.*

They commonly prove the best masters, that have been the most obedient servants.

The obedience of the Law is the maintenance of the Law.

Treason hath no place where obedience holds principality. *Plato.*

Who-

Whoſoever obeyeth his ſuperiour, inſtructeth his inferiour. *Cicero.*

It is a certain and infallible obſervation, that the ſon who hath irreverently and diſobediently diſhonoured his father, is in his old age plagued by his own poſterity. *Aurel.*

The humble and obedient gain honour, but the ſtubborn and obſtinate reproof.

The more obedient a man is, the more favour he purchaſeth.

The bleſſedneſs of a Common-wealth is the obedience of Citizens. *Stobæus.*

Only obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the ſeal of contemplation, the ſafeguard of the penitent, and the ſchool of the ignorant.

To obey the law, is to fulfil the law.

The will obedient to reaſon never ſtrayeth: but where men break all bonds of duty, there follow all ſorts of plagues and puniſhments. *Juſtinian.*

Obedience is a vertue due to God and man: to God as our Creatour, to man as our ſuperiour. *Bern.*

Where reaſon ruleth, appetite obeyeth.

That Country is well kept, where the Prince knoweth how to govern, and the people how to obey.

The King himſelf is ſupreme head of all other authority, and obeyeth no man but Law only.

If thou vanquiſh thy Parents with ſufferance, thou ſhalt ſurely be bleſt for ſuch obedience.

He obeyeth infinites that is a bondſlave to his own luſts. *Crates.*

Qui bene ducit, efficit ut rectè eum ii quos ducit ſequantur.

Flectitur obſequio curvatus ab arbore ramus:
Frange, ſi vires experiare tuas.

Of

Of Opinion.

Defin. *Opinion is the rule of the mind containing our woe or pleasure; it is born of the mind, nurst with unrest, and brought up only with imagination.*

OPinion makes men arm themselves one against another.

Opinion is one of the greatest pillars which upholds Common-wealths, and the greatest mischief to overthrow them. *Pont.*

Opinion proceeding from a firm discourse of reason, purged from vanity, is perfect judgment.

Whatsoever opinion perswades us to perfect, being once approved becomes most deceitful.

Opinion never judgeth rightly of any thing as it is indeed, but only as it seemeth to be.

Opinion living in hope, pines in present, and lacketh whatever it hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising the rest which could never be enjoyed.

Opinion draws on the ambitious with a vain conceit of immortality, making possible impossibility.

The variety of opinions among the learned, begets both doubtfulness and fear in the ignorant. *Theophr.*

The opinion of Judges have heapt suits one upon another, and made them immortal.

Opinion leaves mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By opinions chiefly is majesty and integrity of ancient justice lost. *Crates.*

All sedition springs from opinion; and all sedition is evil, how honest soever the ground be pretended.

Opinion is the original of disobedience, and disobedience is the beginning of fury.

The ground of the Roman civil wars, was the diversities of opinions betwixt the Nobility and the Senate.

The

The ſtrength of falſe opinion is of ſuch force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt maſter and ſervant. *Demoſt.*

To know the cauſes of falſe opinions, is the only mean to break the ſtrength, and root out the force of falſe opinion.

Profit, honour, loſs, and diſhonour, are four cauſes of disjoyned opinions.

Great opinions alter not at one inſtant, but leave their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diverſity of opinions in Religion, is the cauſe of civil warre.

The diverſity of opinions in ſubjects is very dangerous to Eſtates and Soveraigns. *Phocion.*

It is impoſſible for any head to maintain an opinion contrary to the members.

Amongſt men that are honeſt and upright in life, & live contented with their calling, there never happeneth diverſity of opinions, nor civil warres of Religion.

Gravior & validior eſt decem virorum ſententia, quàm totius multitudinis imperitia. Cicero.

Vereor de viris doctis judicari, nè quorum opinionem improbo, illos videar improbaſſe.

Of Credulity.

Defin. *Credulity is a certain ground and unfeigned truſt which we repoſe in the object propounded to our imagination: it is alſo the deſtruction of doubt, and an animator of us to thoſe actions which we credit to be honeſt.*

SO many men ſo many minds, and ſo many minds ſo many beliefs.

Credit is a conſtant truſt in ſuch things as are ſpoken or covenanted.

Credit

Credit is a figure of faith, or that which faith it ſelf is, and is breathed by the Spirit of God into the godly. *Beza.*

Credit or faith conſiſteth above all things in prayer and meditation.

True belief breedeth conſtancy in proſperity, and patience in time of affliction.

A good life cannot be ſeparated from a good belief. *Auguſt.*

Belief fails where Gods truth ſtands uncertain.

The way to increaſe credit is firſt to have credit.

The fruit of belief is made manifeſt by the love we bear our Neighbours, and by our patience in time of trial.

True belief juſtifieth, and that juſtification is our Redemption.

Credulous belief knitteth together the joynts of a Common-wealth.

The mean which conſtitutes Common-weals, preſerves them; faith firſt conſtituted them, therefore faith upholds them.

No man believeth willingly more then he himſelf liketh. *Chryſoſt.*

No gold is ſo precious as a faithful friend, whom a man may boldly credit.

Mens credit ſhould be better then debts, for faith ſhould exceed oaths.

Slow belief is the handmaid of wiſdome. *S.P.S.*

Unexerciſed credit is ſickly, and unknown things are unadmitted.

Faith built upon any thing but divinity, is dead faith, and like a frame that hath no ſubſtance or continuation.

From faith comes fear, from fear hate of ſin, and from hate of ſin everlaſting ſalvation.

In the greateſt danger, the greateſt credit is beſt deſerved.

Truth

Truth is the daughter of time, and guide to all goodneſs.

He that through cuſtome makes little account of his promiſe, may ſwear often, but ſhall ſeldom be believed.

Cuſtome without credit, is no better to be accounted of then old Errour.

Credulity is the only advantage of honeſt hearts. *S. P. S.*

It is as great a fault to believe every one, as to truſt none. *Seneca.*

True faith in God maketh innumerable ſtrong Champions, and invincible ſtomacks, not only towards death, but alſo againſt all the moſt cruel devices that can be found to make death (if it were poſſible) more painful then death. *B. c ius.*

Credit is of greater worth then friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocauſta Deus, ſed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of Secreſie.

Defin. *Secreſie is a faithful humour, which ſtrengthned by vertue, concealeth in deſpight of misfortune thoſe things which one knoweth may either profit his enemy, or prejudice his friend or Countrey.*

HE that knows not when to hold his peace, knows not when to ſpeak.

Gold boileth beſt when it leaſt bubbleth, and a flame preſſed down enforceth the fire to ſmother. *Pacuvius.*

Love that is kept in ſecret, conſumes in ſorrows: and the flames of fancy raked up in ſilence will both fire the ſenſes and ſhrink the ſinews.

He beareth his miſery beſt, that hideth it moſt. *Arch.*

As ſilence is a gift without peril, and containeth in

it

it many good things, ſo it were better our ſilence brought our ſimplicity into ſuſpicion, then to ſpeak either inconveniently, idly, or unneceſſarily.

Thoſe things which are untold, are undone; for there can be no greater comfort then to know much, nor any leſs labour then to ſay nothing.

Venus Temple is never ſhut, *Cupid*'s Regiſter lies ever unfolded, and the ſecrets of love, if they be concealed, breed either danger by ſilence, or death by ſecreſie.

Better it is by ſpeaking little to make a ſmall ſcarre, then a deep wound by much babling.

Silence is a gift without peril, and a treaſure without enemies. *Phocion.*

Women are fitter to conceive children, then to conceal ſecrets.

By miſ-ſpending treaſures we loſe wealth, by diſcovering ſecrets honour and life.

That which thou wouldſt few ſhould know, keep ſecret to thy ſelf.

Silence is more ſafety then ſpeech, when our enemies be the Auditors. *Saluſt.*

In ſome place, at ſome time, and in ſome company, it is better to be ſilent then talkative.

As the Viper is torn aſunder when ſhe bringeth forth her little ones, ſo ſecrets coming out of their mouths, that are not able to conceal them, do utterly undo and ruine ſuch as reveal them. *Lactan.*

We have two eies and two ears, but one only tongue, and that ſo incloſed within the teeth and lips, between the brain and heart, ſerving as their Trutchman, having about it the inſtrument of all the ſenſes, to the end ſhe put forth nothing before ſhe have taken counſel of the ſaid ſenſes her neighbours, and of the inward faculties of the ſoul, which are the underſtanding and reaſon placed within the brain.

Wine

Wine descending into the body, causeth words to ascend.

In some causes silence is dangerous, as if any know of conspiracies against their Country or King, or any that might greatly prejudice their Neighbour, they ought to discover it.

As we must render account for every idle word, so must we likewise for our idle silence. *Ambrose.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus, hoc illi garrula lingua dedit.
Non unquam tacuisse nocet, nocet esse locutum.

Of Oath.

Defin. *Oath is a persuasion or calling of God to witness that our assertions are just, true, and honest. And of oaths, some be lawful, some unlawful: The lawful oath is that which is taken before Authority; the oath unlawful, is that which vainly, without occasion is uttered.*

THE Oath which is honest, is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of justice, and the truth of incertainty.

It is better never to take God to witness, then to forswear himself in mockery. *Lact.*

Oaths do not credit men, but men their oaths. *Sophocles.*

It becometh a man to keep inviolate the oath which he maketh to his adversaries, although mis-hap cause him to yeeld unto it.

Through neglect of our oaths keeping, we fill our souls full of lying.

The greatest fault that can be in a Prince is perjury.

Gods oath is the confirmation of his promise. *Aug.*

The bare word of a Prince ought to stand as an oath in law, and his faith as firm as an Oracle.

To

To ſwear and forſwear is a vice ſo hateful, that ſlaves themſelves judge it worthy of puniſhment. *Periander.*

He is unwiſe that putteth any confidence in the promiſe of a common ſwearer.

He that accuſtometh his mouth to many oaths, procureth unto himſelf many plagues for a puniſhment. *Sigiſmundus.*

As it is not neceſſary to credit the oath of an Infidel, ſo it is not lawful for a Chriſtian to break his vow, although it be made to a Saracen.

Traitors bewitcht with perjury, fear not to betray themſelves, ſo they may betray others.

He that layeth his faith in pawn, bindeth his ſafety, his honour, and his ſoul alſo.

Where faith is taken from oath, juſtice is ruined, love wounded, and ſociety confounded. *Niphus.*

God in his juſtice chaſtens perjury, even from the cradle to the grave.

Favour gotten by perjury, is honour won by infamy.

Sin is puniſhed with repentance, but perjury with damnation. *Quin.*

Vertue is never in the mouth where laviſh oaths are reſident.

Scarcity of oaths is a moſt bleſſed barrenneſs.

The oaths uttered in fury, in calms are repented with tears.

Wicked mens oaths are written in water. *Stobæus.*

Faith gives no honour to any oath, yet oaths broken diſhonour faith.

To maintain oaths, is to ſuborn blaſphemy.

Faith is the devotion of the ſoul, and the redemption of the ſame. *Ferome.*

Wiſe men think more then they ſpeak, and to ſwear is the leaſt part of their knowledge.

Solon

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, ut non opus eſſet ligare juramento.

Lycurgus eatenus amicis & familiaribus auxiliandum eſſe dicebat, ut interim perjurium non admitteretur.

Of Doubt.

Defin. *Doubts are any uncertain or irreſolute opinions of things, whereby the mind is altogether unſatisfied and perplexed.*

DOubt being a frenzy of the ſoul, labouring to attain the truth, confounds it ſelf in it ſelf.

The hurts are boundleſs which come by doubts and incertainties.

To reſt doubtful in Religion, is worthy certainly of high puniſhment.

There is nothing more troubleſome then doubtful thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is clean contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſs, and brutiſhneſs from want of vertue or wiſdome.

As doubts declare men to be baſe minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion; and not to believe them is to periſh by them.

By over-much truſt in a mans own wit, the greateſt doubts are commonly conceived.

Doubtful preſumptions prove certain confuſions.

Love is careful, and misfortunes are ſubject to doubtfulneſs. *S.P.S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtful and melancholly minds are cheered with

musick, but wise men with resolution.

He of necessity must erre, that of force must be doubtful.

There is no greater shame then for a man to be resolute in worldly actions, and yet wavering and doubtful in the chief points of his religion.

He is worthy to live always in doubts, which doubts what no man else doubts but he himself only.

To doubt or mistrust a man for his well-meaning, is the very next way to cause him to change his mind into false dealing. *Bias.*

There is great doubt of that mans wisdome, which is too much ruled by the will of a woman. *Mar. Aur.*

To live in doubt is to live in torment.

He that doubteth every certainty, and admireth every trifle, shall sooner be laughted at for his folly, then commended for his discretion. *Bias.*

He that doubteth of that thing which he seeketh, shall never know when to find that which he lacketh.

Whatsoever is well done, is advisedly done; but whatsoever is ill, is doubtful.

Doubts chace away friends, strengthen enemies, and slander all men.

The beginning of error is doubt, dreaming that our affects agree with the heavens.

Doubts are not overcome with violence, but with reason and understanding.

When doubts are known to be doubts, resolution is better esteemed.

Qui dubitat, neganti est proximus.

Dubitatio cogitationem significat injuriæ.

Of Denial.

Defin. *Denial is a refusal of any thing propounded, or an Apostate back-falling from a thing formerly affirmed, known, or taken.*

To

TO deny principles, is to deny truths, and to deny truths is herely.

To deny what we fear or desire, is to disprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Vertue rather denies wealth, then to enjoy it by evil means.

Clouds cannot cover secresies, nor denials conceal truth. *Demost.*

To deny the knot of marriage, is to break the bond of salvation.

The strength of thunder overthrows high Towers, and the backsliding of Apostata's confounds souls.

He that denies compassion to the penitent, shall find small favour when he himself asketh forgiveness.

Counsel confounds doubts, and dissolves false denials.

Denials make little faults great, and truth makes great faults indifferent.

The denial of truth is a sickness of the soul, which can never be cured but by the shame of reason. *Herm.*

He which by denial hath falsified his oath, shall hardly after recover his credit.

There cannot be a greater folly, then to trust him that will deny the truth for advantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

Wise men esteem many words and many lies both alike.

He that will instruct others in the truth, must never deny the truth himself.

Common liars need more then common wits, else will their tales be found double.

He that lieth (bearing the countenance of an honest man) by his outward shew of honesty sooner deceiveth

the ignorant, then many other which ſeem unhoneſt.

He that dare preſume to make a lie unto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate. *Thom. Aquin.*

To boaſt the denial of truth is more worthy of puniſhment then to tell lies.

Believe not him which to day telleth thee a lie of another body; for he will not ſtick to morrow to tell a lie of thee to another man.

There is no greater ſign of wickedneſs, then open hereſie. *Ambroſ.*

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth his ſouls health in heaven.

He which denies the motions of the fleſh, makes good the Divinity of the ſpirit.

To keep company with a notorious liar, is a means to make thy ſelf ſuſpected when thou telleſt the truth.

The man that through uſe & cuſtom denieth truth, and doth as it were make an occupation of lying, ſhutteth himſelf out from the company and preſence of God, loſeth his good name and credit amongſt men, and moſt horribly joyns himſelf to the devil, yeelding all his endevours to the furtherance of infernal ſervice.

Contra negantem principia non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non majore religione ad perjurium, quàm ad mendacium perduci conſuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearſing again of things paſt, being either forgotten, or needful for preſent uſe or commodity; it is alſo an upbraiding of good turns, or a weariſome tediouſneſs.*

TO report offences, is to make the committer aſhamed of his faults.

Often to repeat one thing is weariſome to the hearer, and troubleſome to the teller.

Though

Though the hearing of our ſins repeated be bitter, yet the perſwaſion of amendment is ſweet.

Continually to upbraid men with their miſdoing, is the next way to make them become deſperate.

God himſelf uſeth to threaten us oftner then to ſmite us. *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is neceſſary to ſmite the Iron being hot, ſo it is needful to repeat in private our own ſins, before they prove odious.

To repeat offences with penitence, is a likelihood of amendment.

There can be nothing ſo plainly repeated, but it may be miſtaken. *Terence.*

A wiſe man will not have one ſin twice repeated unto him.

Vain repetition is an accuſation of dulneſs.

To repeat one thing often, being needleſs, is a ſign of a ſlender capacity.

It is requiſite to know mens natures before we repeat their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceit, deſerves to be intangled by deceits.

It is the property of fools and children often to repeat propheeies.

Though it be a fault general for all men to ſin, yet very few can endure to hear their ſins repeated.

The things that be moſt ſcant to be gotten, are moſt dear of price; and the things ſeldom ſpoken of, are moſt deſired. *Plato.*

The beſt garments grow old with often wearing, and ſtrange reports wax ſtale with too much telling.

Walls are ſaid to have ears when needleſs repetition hath too much tongue.

The often repeating of our faults to our selves in private, causeth more care in our actions publick.

We must be content to hear what we would not, when we forget our selves, and doe that which we should not.

Good examples cannot too often be repeated, if we purpose to profit by them.

The often repeating of an injury received, makes manifest that the fact is not freely forgiven.

It is more commendation for a man to be silent, then to make repetition of his good deeds performed. *Aur.*

Too much of any thing changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat: nor vertue to be known with repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores fastidio enecant.

Non unum hodie, cras aliud, semper idem.

Of Offence.

Defin. *Offence is an injury or indignity offered either in speech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.*

UNjust offences may escape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemies sword, then secretly to be wounded with evil speeches. *Tha.*

Of little medling comes much rest, and of licentious talk oft-times ensueth much unquietness.

There is no sufficient recompence for an unjust slander.

A fault once excused, is twice committed.

A false report is a wilful lie.

Light heads and sharp wits, are most apt to invent smooth lies.

When

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

As a traitor that clippeth the coin of his Prince, maketh it lighter to be weighed, but never the worse to be touched; so he that by sinister reports seemeth to impair the credit of his friend, may make him lighter among the common sort (who by weight are oft-times deceived) but nothing impaireth his good name with the wise, who try all gold by the touch-stone.

If thou speak what thou wilt, thou shalt hear what thou wouldest not. *Bias.*

The greatest barkers are not always the greatest biters, as it is farre easier with words to obtain the victory, then with deeds to attain the conquest.

To a vertuous mind an injurious word doth more hurt then the wound of a sword.

In the body of a man the most necessary member is the heart, the goodliest instruments are the eyes, the parts most delicate are the ears, and the thing wherein most danger is, is the tongue. *Thales.*

Nature teacheth us to speak well, but wisdome teacheth to speak in a fit time. *Epimenides* the Painter, after his return from *Asia* being enquired of news, answered, I stand here to sell pictures, not to tell tidings.

There is no better Philosophy, then for a man to learn silence.

The Lycaonians had a Law, that if any stranger should enter discourse with the Mistress of the house, he should for his offence have his tongue cut out.

The authors of offences and injuries are liars. *Plut.*

Amongst the Romans it was held a great infamy for a man to praise the good wife of the house.

The eyes, hands, and feet, ought not so soon to be subject to the penalty of the Law as the tongue, because they are members for common use, but the tongue is the instrument of vanity and villany.

Where there is any hope of amends to be looked for, there the first offence deserves pardon. *Ponta.*

A small offence being renewed, doth work some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune. *Boetius.*

Where offences of the best are never pardoned, the worst will amend for fear of extreme punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis. Cicero.

Nulla mala potentia est, in quam non irruat injuria. Seneca.

Of Accusation.

Defin. *Accusation is the attainture or challenge of any party in a doubtful matter, and may be imployed both in good and evil part; sometimes proceeding from an honest passionate zeal, and sometimes from the defects of further malice.*

HE that accuseth another must look that he be not guilty of the same fault himself. *Salust.*

Spies and accusers are necessary evils in a Commonwealth.

Perfect vertue terrifieth an accuser, indifferent vertue whets him on.

Whosoever presently gives credit to accusations, is either wicked himself, or very childish in discretion.

Things grown full, grow out of frame, and accusation being at the highest, either resteth or declineth.

Great accusations have hard beginnings, both through their own debates and their inventors.

If greatness could keep what it gets, it should never be accused of infortunes. *Olaus.*

We accuse nature of prodigality, to spend in one age what should serve for two.

We suppose accusations against Fortune, lest she should burst with presumption.

Other

Other mens ſins accuſe our Conſciences of frailty.

Ambitious men raiſed once to dignity, accuſe afterward all other eſtates of inſufficiency. *Bod.*

Youthful counſel, private gain, and particular hate accuſe Kingdomes of ſhort continuance.

Warres pretending publick good, done for ſpight, work moſt injuſtice, for they bend their accuſations againſt the mightieſt perſons.

Flattery, the nurſe of vice, is the mother of falſe accuſation, but zeal of juſt appeals.

Kings becauſe they can doe moſt, are in accuſation the worſt, though they run into ills by compulſion.

Great men too much graced, uſe rigour, and accuſe humility of dulneſs.

He that accuſeth himſelf is a juſt man. *Chryſoſt.*

Good muſt not be drawn from Kings by force, nor accuſation by threats.

Fools weep when great men are accuſed, as pitying the fall of honour.

He that accuſeth himſelf, and afterward anſwereth not, tempteth God. *Auguſt.*

General calamity accuſeth Princes of general imbecillity.

When great men are accuſed and condemned, guilty vaſſals are hopeleſs and deſperate.

No man may be both the accuſer and judge. *Plut.*

Princes endangered ſeek their peace by any means; and private perſons injured ſeek revenge many times by falſe accuſation.

The greateſt wrongs that ever were effected, were then performed, when Princes feared to fall by ſurmiſe or accuſation.

The accuſed is not guilty, until he be convicted. *Lactan.*

Ex defendendo, quàm ex accuſando, uberior gloria comparatur. Cicero.

Accusator nocere, monitor prodesse reprehendendo studet.

Of slander.

Defin. *Slander is a part of envy, and every whit as vile and dangerous: it is the superfluity of a cankered heart, which inraged with choler, after an injury received, or after some report thereof, wanting other means of revenge, doth with slanderous and reproachful speeches give testimony of his hate and malice.*

FOul mouthed Detraction is his neighbours foe.

The mouth of a slanderer, is to call all things into question, and to approve nothing.

We kill hurtful vipers if we spy them, but we nourish slanderers till they kill us.

As Rats and Mice eat and gnaw upon other mens meat; so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

He that hurteth his neighbour by his tongue, woundeth his own soul by his words.

They that speak evil and slander the dead, are like envious dogges, which bite and bark at stones. *Zeno.*

The corrupt heart breaketh out by the lewd tongue, and such as speak evil by all men, are monsters among good men.

Whosoever useth to listen much to misreports, deserveth either to lose his hearing, or his ears. *Pub.*

A common slanderer, striving to bring other men into hate, becomes odious himself.

Believe not every report, neither be thou moved by vain suggestions, lest through light trust thou lose friends, or which is more bad, be counted a fool.

There are three sorts of Man-slayers, they which kill, they which hate, and they which detract.

Itching ears do swallow many wrongs.

He

He that trusteth to lewd tongues, is either swoln with hate, plagued with envy, consumed with thought, endangered by revenge, or lost in hope.

Nature hath given us two ears, two eyes, and but one tongue; to the end we should hear and see more then we speak. *Socrat.*

Though the tongue be but a small member, yet it many times doth more hurt then the whole body besides. *Patteo.*

Keep thy tongue, and keep thy friend; for few words cover much wisdome, and a fool being silent is thought wise.

Diversity of meats hurt digestion, and changeableness of reports beget slander.

Long promises are figures of cruelty, and large slanders the signs of great envy.

Slander offends the living, and gnaws upon the dead.

The slanderer doth unjustly accuse, and ought to be punished in the same sort as the party accused should have been, if the accusation had been found true.

Slanderers in ancient time have been marked in the forehead with a hot iron.

Apelles after he had escaped a false slander, thus by his art described her in a Table painted: He pictured a Judge with the ears of an Ass, having on the one side two Ladies, Ignorance and Suspicion; before him false Accusation with a countenance full of fury, holding in the left hand a burning torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to heaven; near unto him was a man looking pale, earthly, and asquint, which was Envy; two Damsels followed false Accusation, named Treason and Deceit, behind whom stood a Lady wailing and mourning, called Repentance, which fastned her eyes upon a very fair Lady called Truth; declaring by this, that we ought not lightly to believe

every

every accuſation and ſlander that is brought unto us.

Aut in infamia, vulneribus, aut morte deſinet calumnia. Detractor uno verbo tres ſimul jugulat homines, ſe-ipſum, auſcultantem, & cui detrahit.

Of Scoffing.

Defin. *Quips or ſcoffs, are depraving from the actions of other men; they are the overflowing of wit, and the ſuperfluous ſcummes of conceits.*

TO play the ſcoffing fool well, is a ſign of ſome wit, but no wiſdome.

All kind of mockery ought to be ſhunned, which is a reproach covered with ſome fault, and which accuſtometh the mocker to rail and lie, and moveth more then an injury, when it proceedeth from a will to outrage and malice without neceſſity.

An Adder keeps his venome in his tail, but the poiſon of a ſcoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomack: and ſcoffs pleaſant to the ear, are harſh to the beſt underſtanding.

A fault wilfully committed by ſcoffing, cannot be amended by repentance.

He that mocks a wiſe man with flattery, mocks him with inſufficiency.

Scoffs have not reward, but diſdain; nor praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffs.

To mock the man that loves us is monſtrous villany.

Good and evil follow one another, ſo do ſcoffs and hateful eſtimation.

The leaſt man can doe ſome hurt, and the abſurdeſt tongue can diſparage.

He that moſt ſcoffs ſhall be moſt ſcoffed at for his reward.

To

To jeſt is tolerable, but to doe harm by jeſt is inſufferable. *Bias.*

It is better to doe well, then to ſpeak well, but eaſier to reprehend then to amend.

One Wolf will not make warre againſt another, neither will one ſcoffer contend in ſcoffs willingly with another; but when they doe, it proves either fatal, or witty.

There are more mockers then well-meaners, and more fooliſh quips then good precepts.

Mocking is an artificial injury.

The faireſt beauty may prove faulty, and the wittieſt ſcoff ridiculous.

It is better to have an open enemy then a private ſcoffing friend.

It is better to be born fooliſh, then to imploy wit unwiſely.

The loſs that is ſuſtained with modeſty, is better then the gain that is gotten with impudence.

It is good to hold an aſs by the bridle, and a ſcoffing fool at his wits end.

To be accounted a Noblemans Jeſter, is to be a mercenary fool. *Bias.*

He that makes an ordinary uſe of ſcoffing, ſhall never be well thought of in his life, nor find happineſs at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Parva necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur Aper.

Of Phyſick.

Defin. *Phyſick is that natural Philoſophy which tendeth to the knowledge of man, and thoſe cauſes which concern the health and good eſtate of his body.*

PHyſick is a continual fountain or ſpring of knowledge, by which we maintain long life.

The

The ſick man deſireth not an eloquent Phyſician, but skilful. *Seneca.*

We begin to be ſick as ſoon as we be born. *Auguſt.*

The infirmity of the body is the ſobriety of the mind.

The ſtrength of the body is the weakneſs of the mind, and the weakneſs of the body the ſtrength of the ſoul.

Delicate fare is the mother of ſickneſs.

Phyſick rightly applied is the repair of health, and the reſtiturion of a weak or decaied nature.

Next unto the glory of God, we ought to regard the profit of the Common-wealth, and then Philoſophy, which is Phyſick, nothing being more commodious.

Phyſick being rightly uſed, is an art to find out the truth both of divine and humane beginnings.

The ſcope of Phyſick is to glorifie God in the works of nature, teaching men to live well, and to help their neighbours.

A prating Phyſician is another diſeaſe to a ſick man.

An Orator doth not always perſwade, nor the Phyſician cure. *Ariſt.*

To know the uſe of Phyſick is ſweet, but to taſt it is unſavoury.

It is requiſite that he be tormented with pain, which will not be eaſed by Phyſick.

Death holdeth a ſword againſt our throats, and Phyſick a preſervative of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſick moſt eſteemed of them that be mighty.

They that be ſound themſelves are more ready in counſel, then skilful in knowledge, to preſcribe rules of Phyſick to the ſick. *Bias.*

As a blind man cannot see the fault of anothers eies, so an unskilful Physician cannot perceive the defects of the body.

To take Physick when the disease is desperate, is to desire the Physician to help to consume our substance.

Medicines be not meat to live by.

The Patient unruly, maketh the Physician more cruel.

The thief is commonly executed that killeth but one man, and the Physician scapeth that killeth a thousand.

Physicians oftentimes doe use under the shew of honey to give their Patients gall, and by this means preserve their health; whereas if they went plainly to work, the sick would never take that which were wholsome, if not toothsome.

The number of Physicians is the increasing of diseases.

Great variety of medicines doe no good at all to a weak stomack.

Some have compared those which use often to take Physick, to them which drive the Burgesses out of the City, to place strangers in their room.

Hippocrates, above all other things, recommendeth to a Physician, that he should well advise himself, if in plagues and ordinary diseases he found nothing which was divine; that is to say, whether the hand of God were not the proper cause of the sickness of the party diseased.

Physicians are happy men, because the Sun makes manifest what good success soever happeneth in their cures, and the earth burieth what fault soever they commit. *Nicocles.*

Aegri, quia non omnes convalescunt, non idcirco nulla medicina est. Cicero.

Dat

Dat Galenus opes, dat Justinianus honores:
Ex aliis paleas, ex istis collige grana.

Of Pain.

Defin. *Pain, adversity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the flesh, and which wholly resist the divine nature of the reasonable part of the soul, fastning it to the body with the nail of discontentment.*

PAin is always a companion of pleasure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adversities flow, there love ebbs; but friendship standeth stedfast in all storms.

Prosperity getteth friends, but adversity trieth them. *Pacu.*

In pain and judgment, the quality with the quantity must be considered.

It is less evil to suffer one, then to resist many.

The greatest misery that may be, is to fall into unknown misery.

Misery can never be so bitter, as eternal felicity is pleasant. *Erasmus.*

Danger always attendeth at the heels of pride and ambition.

Adversity quickneth our sleepy spirits; for by prosperity we learn but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

He cannot rightly judge of pleasure that never tasted pain.

As no fortune can dismay him that is of a courageous mind, so no man is more wretched then he that thinks

think himſelf to be unfortunate.

In the time of calamity moſt men are more ſorry for that their enemies can ſpeak of their diſtreſs, then for the pain they endure.

Adverſities happening to good men, may vex the mind, but never change their conſtancy.

As the moſt peſtilent diſeaſes do gather unto themſelves all the infirmity wherewith the body is annoyed, ſo doth the laſt miſery embrace in the extremity of it ſelf all his former miſchiefs. *S. P. S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The pain of death is for ſin, the pain of conſcience for ſin, but the pain of hell is eternal.

The pain of the eye is luſt, the pain of the tongue liberty, and the pain of both repentance.

Miſery is full of wretchedneſs, fuller of diſgrace, and fulleſt of guiltineſs.

He ſuffers double puniſhment, that hath his pain prolonged.

He finds helps in adverſity, that ſought them in proſperity.

The remembrance of pleaſures paſt aggravates the pains that are preſent.

A fawning friend in proſperity will prove a bitter foe in adverſity.

It is hard in proſperity to know whether our friends doe love us for our own ſakes, or for our goods, but adverſity proves the diſpoſition of mens minds.

He that lendeth to another in time of proſperity, ſhall never want helps himſelf in the time of adverſity.

Ut ſecunda moderatè tulimus, ſic non ſolum adverſam, ſed funditus everſam fortunam fortiter ferre debemus.

Nullus

Nullus dolor eſt quem non longinquitas temporis minuat atque mollíat. Cicero.

Of Tears.

Defin. *Tears or ſorrow, is a griefe or heavineſs for things which are done and paſt; they are the only friends to ſolitarineſs, the enemies to company, and the heirs to deſperation.*

TEars are no cures for diſtreſs, neither do preſent plaints eaſe a paſſed harm.

There is no ſowr but may be qualified with ſweet potions; nor any doleful malady but may be allayed with ſome delightful muſick.

Tears craye compaſſion, and ſubmiſſion deſerveth forgiveneſs. *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withall, becauſe it is like a mighty beaſt, ſooner tamed with following, then overthrown by withſtanding.

Woe makes the ſhorteſt time ſeem long. *S. P. S.*

Women are moſt prone to tears, and have them ſooneſt at command. *Eurip.*

Sorrow bringeth forth tears, as a tree bringeth forth fruit.

That griefe is beſt digeſted that brings not open ſhame.

Bury the dead, but weep not above one day. *Homer.*

We ſhall ſooner want tears then cauſe of mourning in this life. *Seneca.*

Sorrows concealed, are more ſowre; and ſmothered griefs, if they burſt not out, will break the heart.

The heart that is greatly grieved, takes his beſt comfort when he finds time to lament his loſs.

Tears and ſighs declare the heart to be greatly grieved.

A tear in the eye of a Strumpet, is like heaved rops in a bright Sun-shine, and as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation cometh watching and bleared-eyes.

Tears are the badges of sorrow. *Archim.*

Passion is a most cumbersome guest unto it self. *S. P. S.*

Deep conceited sorrows are like to Sea-ivy, which the older it is, the deeper root it hath.

Passions are like the arrows of *Cupid*, which if they touch lightly, prove but toies; but once piercing the skin, they prove deep wounds.

Where the smallest shew of tears is, there is oftimes the greatest effect of sorrow.

Tears in many ease the grieved heart; for grief is like to fire, the more it is covered, the more it rageth. *Plutarch.*

Shedding of tears is the easing of grief.

Tears are the fruits of passion, the strength of women, the signs of dissimulation, the reconcilers of displeasures, and the tokens of a broken heart.

Tears are the food of the soul.

There are in the eyes three sorts of tears; the first of joy, which in old men shew their kindness; the second of sorrow, which in wretched men shew their misery; the third of dissimulation, which in women shew their nature.

Lay thy hand on thy heart when thy wife hath the tear in her eye, for then she intendeth either to sound thee, or to sift thee.

When grief doth approach, if it be small let us abide it, because it is easie to be born; but if it be grievous, let us bear with it, because our glory shall be the greater.

Care not for sorrow, it will either dissolve, or be dissolved.

How

How miserable is that grief which can utter nothing in torments! *Seneca.*

Men take a certain pleasure in weeping, when they lament the loss of friends.

Solon having buried his son did weep very bitterly: to whom when one said, his tears were all in vain; for that cause, quoth he, I do weep the more, because I cannot profit with weeping.

Too much sadness in a man is as much to be condemned, as overmuch boldness in a woman is to be despised. *Bias.*

Lepidus by a long grief conceived of the mis-behaviour of his wife, shortned his own days.

To lament with tears the follies of our former life is profitable, but to grieve too much for worldly losses is a sign of foolishness.

Per lacrymas argumentum desiderii quærimus, & dolorem non sequimur, sed ostendimus; nemo enim sibi tristis est.

Curæ leves loquuntur, ingentes stupent. Senec.

Of Neighbours.

Defin. *Neighbours are those in whom we find towards us the greatest bonds of charity, and not, as it is vulgarly taken, them that live near about us.*

THE greatest love in us next unto God, ought to be love towards our neighbours.

Whatsoever duties we perform in kindness towards our neighbours, we perform unto God.

Love is the first foundation of Marriage, and conjunction of neighbourhood.

The end of a mans being is the glory of his Creator, and the love of his Neighbour.

The love of neighbours appertains mightily unto salvation.

Men are not born for themselves, but for their Countrey

Countrey, Parents, and Neighbours. *Cicero.*

All things on earth are created for men, and men created to worſhip God, and aid one another.

Whoſoever will follow nature, muſt love his neighbour and maintain ſociety.

Themiſtocles ſelling certain land, made it be proclaimed, that it had a good neighbour. *Plutarch.*

No man may ſlander or lie for his profit, becauſe ſuch gain is his neighbours indignity.

Duty and profit are two diſtinct things, and ſeparated, belonging to our neighbours and our ſelves.

We muſt eſteem our neighbours love as dearly as the pureſt gold.

It is more praiſe-worthy to relieve one neighbour, then to kill many enemies.

We muſt frame all our actions to the glory of God, to the love of our neighbours, and the profit of the Common-wealth.

The tidings of a bad mans burial comes never too ſoon to the ears of his neighbour.

The envy of a bad neighbour is worſe then the ſting of a ſerpent.

He that lives alone lives in danger: ſociety avoids many perils. *Marc. Aurel.*

The love of our neighbours binds us from unlawful actions againſt them.

Gold is proved in the fornace, and a neighbours love tried in time of trouble.

That neighbour is to be well thought of, which is ready in good will to help according to his power.

A rolling ſtone never gathers moſs, nor a fickle-minded man love amongſt honeſt neighbours.

The love of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

He is careleſs and uncharitable, which will play at Cards whilſt his neighbours houſe is burning.

Good

Good turns done to unthankful neighbours, are like water pouted into open sieves.

Necessity ingendreth in a man warre against himself, and malice to hurt is neighbour.

Ut in re rustica, non satis est, teipsum bonum esse colonum, sed magni refert cujusmodi habeas & vicinum; sic in vita, non satis est si teipsum integrum virum præstes, sed refert cum quibus habeas consuetudinem.

Nunc ego illud verbum experior vetus, Aliquid mali esse propter vicinum malum. Plato.

Proverbs.

Dehn. *Proverbs are the only sententious speeches of authentick authors, or the usual phrases begot by custom.*

A Little streame serveth to drive a light Mill.

A small sum will serve to pay a short reck'ning.

A lean see is a fit reward for a lazy Clark.

A rolling stone gathers no moss.

All is not gold that glistereth.

Where is nought to be had, the King loseth his right.

It is good to strike the iron while it is hot.

The burned child dreadeth the fire.

Absence goeth farre.

Good wine needeth no bush.

Hunger is the best sawce.

Sweet meat must have sower sawce.

It is evil halting before a creeple.

Self doe, self have.

Harm watch, harm catch.

Too much of one thing is good for nothing.

Hot sup, hot swallow.

One scabbed sheep will infect a whole flock.

Like master, like man.

Look not a given horse in the mouth.

When the belly is full the bones would faine rest.

He

He that reckoneth without his Host, must reckon twice.
A carrion Kite will never be a good Hawk.
He robbeth *Peter* to pay *Paul*.
Too much familiarity breeds contempt.
Rome was not built in one day.
Better late thrive then never.
After death the Physician.
After dinner mustard.
No fire without some smoke.
A fools bolt is soon shot.
All covet, all lose.
After a storm cometh a calm.
It is better to bow then break.
Need makes the old wife to trot.
Death dealeth doubtfully.
More cost, more worship.
It is an ill wind that blows good to none.
Much coin, much care.
Much meat, much malady.
Much learning, much sorrow.
Look before you leap.
Time and Tide tarrieth for no man.
Like lips, like lettuce.
Many things chance between the cup and the lip.
What is bred in the bone will never [illegible] the flesh.
Every man for himself, and God [illegible] all.
Bare words are no lawful bargain.
It is good sleeping in a whole skin.
The end trieth all.
In little meeting lieth much rest.
Wake not a sleeping Lion.
The vessel will savour of the first liquor.
One swallow brings not a summer.
[illegible] dies black lines.

Fire

Fire is as hurtful as healthful.

Water is as dangerous as commodious.

Credit ought rather to be given to the eyes then to the ears.

Where many words are spoken, truth is held in suspicion. *Stobæus.*

He that goeth a borrowing goeth a sorrowing.

A friend in the Court is better then money in thy purse.

He gives twice that gives quickly.

He that spareth to speak spareth to speed.

Service willingly offered is commonly refused and suspected.

A mans own manners do shape him either good or bad fortunes.

A near friend is better then a farre dwelling kinsman.

Discipulus prioris posterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pithy and sweet flowers of wit, compiled in a ready and deliberate brain, and uttered in short and elegant Phrases.*

HE that desireth to make a good market of his wares, must watch opportunity to open his shop.

Where the foundation is weak, the frame tottereth; and where the root is not deep the tree falleth.

Where the knot is loose, the string slippeth; and where the water is shallow, no vessel will ride.

Where sundry flies bite, the gall is great; and where every hand fleeceth, the sheep goeth naked. *Demost.*

He that talketh much and doth little, is like unto him that sails with a side-wind, and is born with the side to a wrong shore.

Eagles

Eagles flie alone, and they are but sheep that always flock together.

The mean man must labour to serve the mighty, and the mighty must study to defend the mean.

Standing pools gather filth, and flowing rivers are always sweet.

He that bites of every weed to search out the nature, may light upon poison; and he that loves to be sifting of every cloud, may be smitten with a thunderstroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deep.

Depth of wisdome, height of courage, and largeness of magnificence get admiration.

Truth of word, meekness, courtesie, mercy and liberality stirre up affection.

There is no man suddenly excellently good, or extremely evil, but grows either as he holds himself up in vertue, or lets himself slide to vice.

Cunning to keep is no less commendable then courage to command.

The Court of affection is held by the racking Reward Repentance. *S. P. S.*

As life without learning is unpleasant, so learning without wisdome is unprofitable.

He properly may be called a man, that in his behaviour governeth himself like a man, that is to say, conformable unto such things as reason willeth, and not as the motions of sensuality willeth.

Examples of the dead that were good, doe profit men more to live well, then the counsel of the wicked that be living, which doth interre and bury those that are now alive.

Farre better it is to be a tenant of liberty, then a landlord of thrall.

He that makes himself a sheep shall be eaten of the wolf.

He that loseth favour on land to seek fortune at sea, is like him that stared so long at a starre that he fell into a ditch.

Small helps joyned together wax stronger.

He is unworthy to be a master over others, that cannot master himself. *Pho.*

A Master ought not to be known by the house, but the house by the master.

A busie tongue makes the mind repent at leisure.

By repentance we are drawn to mercy, without whose wings we cannot flie from vengeance.

Where the demand is a jest, the fittest answer is a scoff. *Archim.*

When Dogs fall a snarling, Serpents a hissing, and Women a weeping, the first means to bite, the second to sting, and the third to deceive.

A subtile Wolf will never hunt too near his own denne.

Such as be born deaf or blind, have commonly their inward powers the more perfect.

He that helpeth an evil man, hurteth him that is good. *Crates.*

When that thing cannot be done that thou wouldest, then seek to compass that which thou knowest may be brought to pass.

Contempt is a thing intolerable, for as much as no man can think himself so vile that he ought to be despised.

Sudden motions and inforcements of the mind, do often break out either for great good, or great evil. *Homer.*

Many men labour to deliver themselves from contempt, but more study to be revenged thereof.

It is the corrupting of the good to keep company with the evil. *Greg.*

The

The eye can never offend, if the mind would rule the eye.

Where there is division there is confusion. *Solon.*

That person is not worthy to live, that taketh not care how to live well.

Negligence in private causes is very dangerous.

Solitarines is a slie enemy that doth most separate a man from doing well. *S. P. S.*

He that mindeth to conquer must be careful.

Money borrowed upon usury bringeth misery; although for a time it seem pleasant.

For a short pleasure long repentance is the hire. *Xenocra.*

Private losses may be holpen by publick gains.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth Kingdomes.

The kind of contemplation that tends to solitarines, is but a glorious title to idleness.

Liking is not always the child of beauty.

Jealousie is the harbinger of disdain.

All is but lip-wisdome that wants experience.

Who will resist love, must either have no wit, or put out his eyes.

Love is to a yeelding heart, a King; but to a resisting, a Tyrant. *S. P. S.*

Fear is the only knot that knitteth a Tyrants people to him, which once being untied by a greater force, they all scatter from him like so many birds whose cages are broken. *S. P. S.*

Ambition and love can abide no lingring.

No thraldome to the inward bondage.

The right conceit of young men is, that they think they then speak wisely, when they cannot understand themselves.

He that will needs stirre affections in others,

must first shew the same passion himself.

Things lost by negligence, must be recovered by diligence.

As rewards are necessary for well-doers, so chastisements are meet for offenders.

Vertue, like the clear heaven, is without clouds. *C. P. S.*

He that will blame another, must first be blameless himself, especially in the matter that he blameth another for.

Suspicion breedeth care, and the effects of cruelty stir up a new cause of suspicion.

It is best dealing with an enemy when he is at the weakest. *Aurel.*

The better sort eschew evil for shame, but the common people for fear of punishment.

Laws not executed are of no value, and as good not made as not practised.

Things that are wrongfully gotten have no certain assurance.

Not as men would, but as men may, and as the nature of things do require, so should they deal.

Where flatterers bear rule, things come to ruine. *Pompeius.*

Such is the man and his manners, as his delight and study is.

By diligence and pains taking all may be amended that is amiss.

When things are in extremity, it is good to be of good chear, and rather endeavour to amend them, then cowardly to faint and despair of all.

They that trust much to their friends, know not how shortly tears be dried up.

God and nature do set all things to sale for labour.

Great is the value of order and forecast to govern things well.

Man

Man can better ſuffer to be denied, then to be deceived.

Lingring is moſt loathſome, when neceſſity requireth haſte. *Quint.*

The carefulneſs of the wicked cauſeth the godly to look about them.

All paſſages are open to the ſtout and valiant minded man.

Flying tales and flattering news do never good to any State.

It is better to fight with an enemy at his own home, then for him to fight with us in our Countrey.

Private well-fare is not to be preferred before Common-weal.

Wiſe men being wronged are to be feared of the wrong-doers.

Careleſs men are ever moſt nigh unto their own harm.

Fair promiſes make fools fain, and flatterers ſeek by diſcrediting others to benefit themſelves.

Good men ſometimes are in greater danger for ſaying the truth, then evil men for ſpeaking falſly. *Plaut.*

Of one inconvenience oftentimes ſuffered, many miſchiefs commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeak.

A bold ſpeech upon a good cauſe deſerveth favour.

Sleep and food are enemies to the mourning, which paſſion perſwadeth to be reaſonable. *S. P. S.*

Often ſuſpecting of others, cometh of ſecret condemning our ſelves.

Advancement is the moſt mortal offence to envy.

Through diligence and care things may be redreſſed, which were by ſloth and negligence forborn. *Aurel.*

He doth wrong that giveth cauſe of warre, not he

that seeketh the redress of wrong.

The less one feareth his enemy, the nigher he is to his own harm.

It is better to begin a warre, then to abide warre.

Such as are careless in their own causes, hardly can be careful about other mens affairs. *Thales.*

Corrupt officers never want matter to satisfie their corrupt minds.

It is folly to refuse the aid of a stranger when we may have it, and are in need thereof.

These three chief points are necessarily belonging to a Counseller, to be bold, plain, and faithful.

That City is of no value, the which is not of ability enough to punish wrong-doers, neither is that Common-weal any thing worth at all, where pardon and intercession prevail against Laws.

The mind of man is his guide in all things, and the same is only to be instructed and trained up with knowledge and learning.

To know well, and to doe well, are the two points belonging to vertue. *Origen.*

Vertue is praised of many men, but very few desire to follow her effectually.

Honour got by vertue hath perpetual assurance. *Cicero.*

That man cannot long endure labour, which wanteth his natural kind of rest.

The mind of man is man himself, and needeth continual teaching.

Though that all new chances cause presently new thoughts, yet thereby we attain more stedfastness against mis-haps to come.

After the unlawful getting of a covetous father, followeth the riotous spending of a prodigal son.

Ità vivendum est cum hominibus, tanquam Deus videat, ità loquendum, tanquam Deus audiat.

Omnia

Omnia præclara rara, nec quidquam difficilius quàm reperire quod sit omni ex parte in suo genere perfectum.

Of Similitudes.

Defin. *Similitudes or likenesses, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a forme different object.*

AS that member is nothing profitable, but rather hurtful to the body, which by corruption is lame and unperfect: so that subject whose mind is drawn into sundry practices of discord, working the disquiet of a common peace and tranquillity, may be justly cut off; as an unprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefest authority of the Magistrate, so are the good conditions of the Rulers, the best stay and strongest defence of inferiours. *Plut.*

As he is not fortunate which is poor and deformed, so they are not to be accounted happy, which are only rich and beautiful.

As plants measurably watred grow the better, but being watred too much are drowned and die; so the mind with moderate labour is refreshed, but with overmuch is utterly dulled. *Eras.*

As any thing, be it never so easie, is hard to the idle; so any thing, be it never so hard, is easie to the wit well employed. *Ennius.*

As a Ship having a sure Anchor may lie safe in any place, so the mind that is ruled by perfect reason is quiet every where.

As that fire smoketh not much which flameth at the first blowing, so the glory that brightly shineth at the first, is not greatly envied at; but that which is long in getting is always prevented by envy.

As the man that drinketh poison destroyeth himself

therewith, ſo he that admitteth a friend ere he perfectly know him, may hurt himſelf by too much truſting him.

As the perfect gold, which is of a pure ſubſtance, ſooner receiveth any form then the ſturdy ſteel, which is groſs and maſſie metal; ſo womens effeminate minds are more ſubject to affection, and are ſooner ſettered with the ſnare of fancy, then the hard heart of men.

As golden pillars do ſhine upon the ſockets of ſilver, ſo doth a fair face with a vertuous mind. *Perian.*

Like as a good Muſician, having any key or ſtring of his inſtrument out of tune, doth not immediately cut it off, and caſt it away, but either with ſtraining it higher, or ſlacking it down lower by little and little cauſeth it to agree: ſo ſhould Rulers rather reform tranſgreſſions by ſmall corrections, then ſeek to caſt them away for every treſpaſs.

As *Apollidorus* was wont to ſay of *Chryſippus* books, that if other mens ſentences were left out, the pages would be void: ſo may we ſpeak of brokers; for if other men enjoyed their goods, their ware-houſes would be quickly empty.

As the ſtrong bitterneſs of the Aloe-tree taketh away the ſweetneſs of the ſweeteſt honey, ſo evil works deſtroy and take away the praiſe of good deeds.

As a veſſel is known by the ſound, whether it be whole or broken; ſo are men proved by their ſpeech, whether they be wiſe or fooliſh. *Demoſt.*

As wine in *Plato's* opinion is the daughter of verity, ſo love in *Iamblicus* cenſure is the fruit of idleneſs.

As in feaſts hunger is the beſt ſawce, ſo of gueſts mirth is the beſt welcome.

As the occurrence of many things bringeth much trouble, ſo the conſiderations thereof procureth experience.

Like

Like as a battered or crazed ship, by drinking in of water, not only drowneth herself, but all those that are in her; so a Ruler, by using viciousnes, destroyeth not himself alone, but all others besides that are under his government.

As ignorant Governours bring their Countrey into many inconveniences, so such as are devillishly politicke utterly overthrow the State.

As truth is the centre of Religion, so contrary opinions founded on evil examples, are the corruptions of the world, and the bringers in of Atheism.

As it becometh subjects to be obedient to their Soveraign, so it behoveth that the King be careful for the commodity of his Common-weal. *Sigis.*

As there is no deliberation good that hangeth on delay, so no counsel is profitable that is followed unadvisedly.

As the Kingdome is most strong where obedience is most nourished; so the State is most dangerous where the souldier is most negligently regarded.

As no Physician is reputed good, that healeth others, and cannot heal himself; so is he no good Magistrate that commandeth others to avoid vices, and will not shun evil himself. *Marc. Aurel.*

As the green leaves outwardly shew that the Tree is not dry inwardly, so the good works openly testifie the zeal of the heart inwardly. *Eras.*

Like as a governour of a ship is not chosen for his riches, but for his knowledge; so should the chief Magistrate in every city be chosen rather for his wisdome and godly zeal, then for his wealth and great possessions.

As the goodnes of wise men continually amendeth, so the malice of fools evermore increaseth. *Pyt.*

As they which cannot suffer the light of a candle, can much worse abide the brightnes of the Sun; so they

they that are troubled with small trifles, would be more amazed in weighty matters.

As fire cast into the water is quickly quenched, so a false accusation against an honest life is soon extinguished.

As the Canker eateth and destroyeth iron, so doth envy eat and consume the hearts of the envious.

As the savour of stinking carrion is noisome to them that smell it, so is the speech of fools tedious to wise men that hear it. *Solon.*

As the wicked and malicious person is most hardy to commit greatest crimes; so is he most cruel and ready, wickedly to give sentence against another for the same offence.

As men eat divers things by morsels, which if they should eat whole would choke them: so by divers days we suffer troubles, which if they should all come together, they would make an end of us in one day.

As sin is natural, and the chastisement voluntary, so ought the rigour of justice to be temperate, so that the ministers thereof should rather shew compassion then vengeance; whereby the trespassers should take occasion to amend their sins past, and not to revenge the injury present. *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet nevertheless, the stones oftentimes remain hot and burning; so the flesh, though it be chastised with hot and dry maladies, or consumed by many years in travel, yet concupiscence abideth still in the bones. *Antist.*

As after great storms the air is clear, so after the clouds of repentant tears the conscience is at quiet.

As darnel springeth up among good wheat, and nettles among roses, even so envy groweth up among vertues. *Theom.*

As the leaves of a book which is seldome used, will

will cleave fast together; even so the memory waxeth dull, if it be not oft quickned.

Like as an adamant draweth by little and little the heavy iron, until at last it be joyned with it; so vertue and wisdome draw mens minds to the practise thereof.

As a vessel cannot be known whether it be whole or broken, until it hath liquor in it; so can no man be known what he is, before he be in authority.

As it is great foolishnes to forsake the clear fountains, and to drink puddle water; so it is great folly to leave the sweet doctrine of the Evangelists, and to study the dreams of mens imaginations.

As sight is in the eye, so is the mind in the soul. *Sopho.*

As desire is glad to embrace the first shew of comfort, so is desire desirous of perfect assurance. *S. P. S.*

Ut ad cursum Equus, ad arandum Bos, ad indagandum Canis: Sic homo ad duas res, intelligendum & agendum, natus est, quasi immortalis Deus. Cicero.

Ut ager, quamvis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is riotous excess, either in apparel, or other ornament; it is also a part of pride, and contrary to decency and comlines.*

EXcess of bravery, brings a man of much wealth quickly to poverty.

Pride joyned with many vertues, chokes them all.

They that rather delight to deck their bodies then their souls, seem men rather created for their bodies then their souls.

Excess in vanity hath never end.

Theft or violent death ever waiteth at the heels of excess.

They never can be careful to keep a mean in husbanding another mans wealth, which are careleſs in beſtowing their own ſubſtance upon exceſs.

To ſpend much beyond power, and hope much upon promiſes, make many men beggers which were left wealthy.

He that imployeth his ſubſtance in bravery, ſhall quickly bring his eſtate to beggery.

The cauſe why bravery is ſo much eſteemed, is the reſpect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that coſt dearly and conſume quickly, a fair woman that is unchaſt, a rich garment that hath many cuts, and a wealthy ſtock on an ill husband.

A fool cloathed in a gay garment, if he get any courteſie, may thank his weed and not his wit. *Archim.*

As the weed cannot be eſteemed precious, for the fair flower which it beareth, ſo ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrown with wind, Apparel conſumed with Moths; what folly is it then for men to delight in that which the light wind can waſt, and the ſmall worm deſtroy?

He that waſteth his wealth to follow every faſhion, and hateth his ſubſtance to maintain his bravery, may be counted the Mercers friend, the Tailors fool, and his own foe. *Bias.*

Rich clothes are beggers weeds to a diſcontented mind.

Bravery of Apparel is nothing worth if the mind be miſerable.

Deſire of that we cannot get, torments us, hope of that we may have, comforts us, and the bravery of that we poſſeſs, makes us become proud.

As

As oil being cast upon the fire, quencheth not the flame; so bravery bestowed upon the body, never humbleth the soul.

As it is no wisdome in admiring the scabbard to despise the blade; so it is meer folly to praise a man for his bravery, and discommend him for his decency.

Rain can never cause the Corn to bring forth any fruit, which is sown upon hard stones, nor speech cannot perswade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of Pride, and nets of riotousnes.

As a man would judge one to be ill at ease, that weareth a plaister upon his face, or one that hath been scourged, to be punished by the law; so doth painting betoken a diseased soul, marked with adultery.

Wo to that beauty which sleepeth not with the face. *Horace.*

If by the Civil Law the child may have an action of the Case against him which shall deface the pottrait of his Father, we will imagine how much it displeaseth God, if by artificial painting we seek to correct his workmanship.

Painting hastens wrinckles before old age come. *Chrys.*

Those which are curious in decking of the body, despise the care of their soul.

All kind of painting, artificial garnishing, and colouring of hair, was forbidden among the Spartans.

Splendida fit nolo, fordida nolo cutis.
Sim procul à nobis juvenes ut fœmina compti.

Of Boasting.

Defin. *Boasting is a part of pride, wherein a man seeketh to extol himself vain-gloriously beyond his deserving.*

vings, or the repute of the world of any action done.

A Dog that barketh much will bite but little, and the man that useth to make great promises, will yeeld but small performance in the end.

Good wits are often hindred by shamefacedness, and perverse conceits are boldned by impudency.

Many mens threatnings be more fearful in hearing then hurtful in effect.

He boasteth in vain of his great Lineage, that having no goodness in himself, seeketh to be esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There be many which can boast of battels, that never fought in the fields.

Where the matter it self bringth credit, a man for his gloss deserveth small commendation.

Great boast giveth least courage, and many words are signs of small wit.

Arrogancy is always accompanied with Folly, Audacity, Rashness, Insolency, and Solitariness. *Plato.*

A boasting tongue is a manifest sign of a cowardly heart. *Bias.*

Crassus boasting of his mighty Army, was prettily answered, It is not their multitude which follow thee, but thy courage in leading them which shall make thee famous.

No man may truly brag of what he hath, sith what he hath may be lost. *Eur.*

Tully gloried in that he had amplified the Latine Tongue.

The world can boast of nothing but vanity, neither can vanity brag of any thing more then the end.

He that boasteth himself to know every thing, is

is moſt ignorant; and he that preſumeth to know nothing is wiſe. *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſure, and entertained by fooliſh objects.

Great threatnings are like bigge winds, they bluſter ſore, but they end ſoon.

It is a fooliſh boaſt whereby men make manifeſt their own ignorance.

Where good wine is there needs no Garland, and where vertues are there needs no commendation.

Of few words enſue many effects; of much boaſting, ſmall beliefs.

Thoſe that boaſt moſt, fail moſt, for deeds are ſilent.

To fill the mouth with boaſting, is to fill thy name with ſlander.

It is better to be ſilent, then to brag or to boaſt vain-gloriouſly, any thing in our own commendations.

Vanam gloriam ſemper ſequitur infamia, & qui inſolenter utitur gloriâ, incidit in ignominiam.

Phidias *ſui ſimilem ſpeciem ineluſit in clypeo* Minervæ, *cum inſcribere liceret.*

Of Nature.

Defin. *Nature is that ſpirit or divine reaſon, which is the efficient cauſe of natural works, and the preſerving cauſe of thoſe things that have beeing through the only power of the heavenly Word, which is the work-maker of nature, and of the whole world: and hath infuſed into every thing a lively vertue and ſtrength, whereby it encreaſeth, and preſerveth it ſelf by a natural faculty.*

NAture in deſpight of time will flowrish at abuſe.

Nature hath a certain predominant power over the mind of man.

The

The man that liveth obedient to nature, can never hurt himself thereby.

Actions wrought against Nature reap despight, and thoughts above Nature disdain.

As Art is a help to Nature, so is Experience the trial and perfection of Art.

As nature hath given beauty, and vertue given courage, so nature yeeldeth death, and vertue yeeldeth honour.

Nature is above Art in the ignorant, and vertue is esteemed all things of the wise.

It is hard to streighten that by art, which is made crooked by nature. *Peri.*

Nature is placed in the Eye, Reason in the Mind, but Vertue in both.

Consider what Nature requires, and not how much Affection desires.

Nature guideth beasts, but reason ruleth the hearts of men.

Such as live according to nature, are never poor, and according to the opinion of men, they are never rich; because nature contenteth her self, and opinion doth infinitely covet.

Philip, King *Alexanders* Father, falling upon the sands, and seeing there the mark and print of his body, said, How little a plot of ground is nature content with, and yet we covet the whole world?

The God, which is the God of nature, doth never teach unnaturalness. *S.P.S.*

Nature is higher prized then Wealth, and the love of Parents ought to be more precious then dignity.

Fire cannot be hid in straw, nor the nature of man so concealed but at last it will have his course.

In nature nothing is superfluous. *Arist.*

Where nature is vitious, by learning it is amended, and where it is vertuous, by skil it is augmented.

There

There is no greater bond then duty, nor ſtraiter law then nature, and where nature inforceth obedience, there to reſiſt, is to ſtrive againſt God. *Lactan.*

Liberal Sciences are moſt meet for liberal men, and good Arts for good natures.

Nature without learning and good bringing up is a blind guide; Learning without nature wanteth much, and uſe without the two former is unprofitable.

Nature being always in a perpetual motion, deſireth to be driven to the better part, or elſe ſhe ſuffereth her ſelf to be weighed down as a ballance to the worſer.

Nature is our beſt guide, whom if we follow, we ſhall never go aſtray. *Ariſt.*

Nature friendly ſheweth us by many ſigns what ſhe would, what ſhe ſeeketh, and what ſhe deſireth; but man by ſome ſtrange mean waxeth deaf, and will not hear what ſhe gently counſelleth.

Nature is a certain ſtrength and power, put into things created by God, who giveth to each thing that which belongeth unto it.

Quod ſatiare poteſt dives natura miniſtras,
Quod docet infrænis gloria, fine caret.

Hoc generi hominum à natura datum, ut quæ in familia laus aliqua fortè floruerit, hanc fere qui ſunt ejus ſtirpis (quod ſermo hominum ad memoriam patrum virtute celebratur) cupidiſſimè perſequuntur.

Of Life.

Defin. *Life, which we commonly call the breath of this world, is a perpetual battel, and a ſharp skirmiſh, wherein we are one while hurt with envy, another while with ambition, and by and by with ſome other vice, beſide the ſudden aſſets given upon our bodies by a thouſand ſorts of diſeaſes, and floods of adverſities upon our ſpirits.*

Life

LIfe is a pilgrimage, a ſhadow of joy, a glaſs of infirmity, and the perfect path-way to death.

All mortal men ſuffer corruption in their ſouls through vice; and in their bodies through worms.

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It is better not to live, then not to know how to live. *Saluſt.*

It is hard for a man to live well, but very eaſie to die ill.

If a good man deſire to live, it is for the great deſire he hath to doe good; but if the evil deſire to live, it is for that they would abuſe the world longer.

The children of vanity call no time good, but that wherein they have according to their own deſire, and doe nothing but follow their own filthy luſts.

Mans life is like lightning, which is but a flaſh; and the longeſt date of years but a bavens blaſe.

Men can neither inlarge their lives as they deſire; nor ſhun that death which they abhorre. *Menan.*

A deteſtable life removeth all merit of honourable burial.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue. *Guevara.*

The man that deſireth life, and fearth death, ought carefully to govern his tongue.

Life is ſhort, yet ſweet. *Eurip.*

Life to a wretched man is long, but to him that is happy, very ſhort. *Menan.*

Mans life is a warfare. *Seneca.*

The mortal life which we enjoy, is the hope of life immortal. *Aug.*

An undefiled life is the reward of age. *Aug.*

No

No man is ſo old, but thinketh he may yet live another year. *Hierom.*

The breath that maintaineth life, endeth it.

A good life is the readieſt way to a good name. *Aurel.*

Better it is to be careful to live well, then deſirous to live long.

A long life hath commonly long cares annexed with it?

Moſt men in theſe days will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fools when they hate their life, will yet deſire to live, for the fear which they have of death. *Crates.*

Mans life is lent him for a time, and he that gave it, may juſtly demand it when he will.

They live very ill, who always think to live.

To a man in miſery life ſeemeth too long, but to a worldly minded man living at pleaſure, life ſeemeth too ſhort. *Chilo.*

What a ſhame is it for men to complain upon God for the ſhortneſs of their life, when as they themſelves, as ſhort as it is, doe through riot, malice, murthers, care and warres, make it much ſhorter, both in themſelves and others? *Theophraſtus.*

——— *hoc eſt*
Vivere bis, vitâ poſſe priore frui.
Eſt noſtra vino vita quam ſimillima
Acceſcit, eſt quam reliqua parva portio.

Of the Soul.

Defin. *The Soul is a created ſubſtance, inviſible, incorporeal, immortal, reſembling the image of her Creator, a ſpirit that giveth life to the body whereunto it is joyned: a nature always moving it ſelf, capable of reaſon and the knowledge of God, to love him,*

him, as being meet to be united to him through love to eternal felicity.

THE greatest thing that may be said to be contained in a little room, is the soul in a mans body. *Plato.*

An holy and undefiled Soul is like Heaven, having for her Sun, understanding, and the zeal of Justice and Charity; for the Moon, Faith; and Vertues for the Stars.

Every soul is either the Spouse of Christ, or the adultéress of the Devil. *Chrys.*

The mind is the eye of the soul. *Plat.*

The Soul is compounded of Understanding, Knowledge, and Sense; from which all Sciences and Arts proceed, and from these she is called reasonable.

The Soul is divided into two parts, the one Spiritual or intelligible, where the discourse of reason is; the other bruitish, which is the sensual will of it self, wandring where all motions contrary to reason rest, and delighting only to dwell where evil desires doe inhabit.

The actions of the soul, are will, judgement, sense, conceiving, thought, spirit, imagination, memory, and understanding.

The incomparable beauty of the Soul, is Prudence, Temperance, Fortitude, and Justice.

All the felicity of man, as well present as to come, dependeth on the Soul. *Clem.*

The Soul is the organ and instrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and Nature.

The sweetest rest and harbour for the Soul, is a conscience uncorrupted.

The Soul payeth well for hire in the body, considering what she there suffereth.

The

The ſoul of the juſt man is the ſeat of wiſdome *Aug.*

The body is the ſepulchre of a dead ſoul.

The ſoul is the breathing of God. *Ambr.*

If the ſoul be good, the ſtroke of death cannot hurt thee, for thy ſpirit ſhall live bleſſedly in Heaven. *Baſil.*

As they that have healthful bodies eaſily endure both cold and heat, ſo they that have a ſtayed and ſetled ſoul, have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that deſtroyeth the ſoul, but a bad life.

A ſound ſoul correcteth the naughtineſs of the body.

All mens ſouls are immortal, but the ſouls of the righteous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the mind, that the body thereby may be preſerved from danger.

The diſeaſes of the body are eaſie to be cured, but for the malady of the mind no medicine can be found.

The pleaſure of the mind excelleth the pleaſures of the body.

By what other name canſt thou call the ſoul, then God dwelling in a mans body?

It is as great charity to edifie the ſoul, as ſuſtain the body. *Bern.*

The nobility of the ſoul is always to be thought upon.

The ſoul in the fleſh is as amongſt thorns. *Bernard.*

The ſoul is the natural perfection of the body. *Aurel.*

The body conſidereth nothing but what is preſent, the mind conceiveth what is paſt, and what is to come.

The

The soul of man is an incorruptible substance, apt to receive either joy or pain, both here and elsewhere. *Solon.*

While the soul is in the company of good people it is in joy; but when it is among evil men, it is in sorrow and heavinesse.

As the body is an instrument of the soul, so is the soul an instrument of God.

The body was made for the soul, and not the soul for the body.

Look how much the soul is better then the body, so much more grievous are the diseases of the soul then the griefs of the body. *Diogenes.*

By the justice of God the soul must needs be immortal, and therefore no man ought to neglect it, for though the body die, yet the soul dieth not.

The delights of the soul are to know her maker, to consider the works of heaven, and to know her own state and being.

Tres vitales spiritus creavit Omnipotens: unum qui carne non tegitur: alium, qui carne tegitur, sed non cum carne moritur: alium, qui carne tegitur, & cum carne moritur: primus Angelorum, secundus hominum, tertius brutorum est.

Of the Senses.

Defin. *Senses are the powers of soul and body: in number five; Seeing, Hearing, Smelling, Tasting, and Touching.*

Of Seeing.

Tully would never leave, until the Eye, the Ear, the Mouth, and every sense of his Auditors were full.

The Eyes were given to men, to be as it were their watch-towers and sentinels, the guiders and leaders of the body.

Of

Of more validity is the sight of one eye, then the attention of ten ears; for in that a man seeth is assurance, and that he heareth may be an errour.

The sight, the affections, and the hands; are instruments to gather bribes.

What can saying make them believe, whom seeing cannot perswade? *S. P. S.*

A wanton eye is a messenger of an unchast heart. *Anguſt.*

Marcus Varro was surnamed *Strabo*, for his quick sight, that from *Lelibeum*, a Province in *Sicilia*, he could tell the number of the sail of ships which came out of the haven of *Carthage*.

He that is born blind, is wiser then the deaf or dumb. *Aristotle.*

Blindness it self commends the excellency of sight. *Augustſ.*

The eye is the most precious part of the body, and therefore it is said, I will keep thee as the apple of mine eye.

The eyes are the windows of the body, or rather of the soul, which is lodged in it.

The sight is the chiefest sense, and the first mistress that provoketh men forward to the study and searching of knowledge and wisdome.

By hearing, not seeing, we come to the knowledge of truth.

Hearing is the preparation of the sight. *Bernard.*

That which the eye seeth, the heart is often grieved at.

The sense of the eies answereth to the element of fire.

Man only of all creatures seeth, and contemplateth at once.

Nobis est difficilius quam à consuetudine oculorum mentis aciem abducere.

Virtus hominis debilitas est oculos perdidisse.

Hearing

Hearing.

THE ear trieth the words, as the mouth tasteth meat.

To whomsoever at the first the sense of hearing is denied, to them the use of the tongue shall never be granted.

As a stone cast into the water maketh many rounds, so a sound which is begotten in the air hath his circles, which are multiplied until they come to the ear. *Aristotle.*

The ears of a man, and the ears of an ape are not to be moved.

Pliny writeth a wonderful example of the sense of Hearing; that the battle which was fought at *Sybaris*, the same was heard at *Olympia*, the places being above five hundred miles distant.

The sense of hearing is answerable to the element of air.

Qui audiunt, audita dicunt; qui vident, planè sciunt. Auris prima mortis janua, prima operiatur & vita.
Bernardus.

Smelling.

THE sense of smelling is nearly conjoyned with the sense of tasting.

The sense of smelling is not only for pleasure, but profit.

Albeit every thing that smelleth well hath not always a good taste; yet whatsoever a man findeth good to his taste, the same hath also a good smell; and that which is found to have an ill relish, the same hath also a bad smell.

Sweet smells are good to comfort the spirits of the head, which are subtile and pure; and stinking savours are very hurtful for the same.

The sense of smelling agreeth with the air and fire, because

becauſe ſmells are ſtirred up by heat, as ſmoke by fire; which afterwards by means of the air are carried to the ſenſe of ſmelling.

—— *Non bene olet, qui bene ſemper olet.*

Odorem morum fama dijudicat colore conſcientia. Bernardus.

Taſting.

THE ſenſe of Taſt, is that ſenſe whereby the mouth judgeth of all kinds of taſt.

He that hath not taſted the things that are bitter, is not worthy to taſt the things which are ſweet.

The judgment of taſt is very neceſſary for mans life, and eſpecially for the nouriſhment of all living creatures, becauſe all things which earth bringeth forth, are not good for them.

This ſenſe of Taſting anſwereth to the Element of air.

Intellectus ſaporum eſt cæteris in prima lingua, homini in palato.

Guſtus mercatum inviat, Euripides.

Touching.

THE ſenſe of Touching anſwereth the Element of the earth; to the end it might agree better with thoſe things that are to be felt thereby.

The vigour and ſenſe thereof ought to be cloſe together and throughout, and ſuch as takes more faſt and ſurer hold then any of the reſt.

The ſenſe of Touching, although it be the laſt, yet is the ground of all the reſt. *Ariſtotle.*

One may live without Sight, Hearing, and Smelling, but not without Feeling.

Senſuum ità clara judicia & certa ſunt, ut ſi optio naturæ noſtræ detur, & ab ea Deus aliquis requirat, Contentane ſit ſuis integris incorruptiſque ſenſibus, an poſtulet melius aliquid? non videam quid quærat amplius. Cicero.

Nos Aper auditu, Lynx viſu, Simia guſtu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defin. *Our children are the natural and true iſſues of our ſoul, of the ſame mold and temperance, begot by the work of nature, and made by the power of the Almighty.*

CHildren are a bleſſing of God, beſtowed upon man for his comfort.

Children according to their bringing up, prove either great joy or great grief to their Parents.

He is happy that is happy in his children.

When we behold our children, we ſee a new light. *Theocritus.*

A good ſon is a good Citizen. *Stob.*

That child is not bound in duty to his Parents, of whom he never learned any vertuous inſtruction.

Whatſoever good inſtructions children learn in their youth, the ſame they retain in their age.

The wicked example of a father, is a great provocation of the ſon to ſin.

Nothing is better to be commended in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their laſcivious and ungodly education, grow in time to be Perſons moſt monſtrous and filthy in converſation of living.

The fault is to be imputed unto the Parents, if Children for want of good bringing up fall to any unhoneſt kind of life.

As thoſe men which bring up horſes, will firſt teach them to follow the bridle; ſo they that inſtruct Children, ought firſt to cauſe them to give ear to that which is ſpoken.

Men ought to teach their Children liberal Sciences,

not because those Sciences may give any Vertue, but because their minds by them are made apt to receive any vertue. *Seneca.*

Those Children which are suffered either to eat much, or sleep much, be commonly dull-witted, and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print: so is a young child apt to receive any kind of learning.

The Child that hath his mind more constant then his years, yeelds many hopes of a stayed and toward age.

He that letteth his Son run at his own liberty, shall find him more stubborn then any head-strong Colt when he cometh to be broken. *Bias.*

The best way to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper nor cleaveth faster in the mind of man, then those rules which he learned when he was a child.

That Son cannot but prosper in all his affaires, which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou wast young.

Thou hast lived long enough, if thou hast lived to relieve the necessity of thy Father in his old age.

The Law of Nature teacheth us that we should in all kindness love our Parents.

Those Children that deny dutiful obedience unto their Parents are not worthy to live.

Solon made a Law that those Parents should not be relieved in their old age by their Children, which cared not for their vertuous bringing up.

We ought to give good examples to Children, be-

cause if they see no uncomeliness, they shall be inforced to follow goodness and vertue. *Xenophon.*

The Lacedemonians answered *Antipater*, that they would rather die then give him their children, which he demanded for hostages, so great account made they of their education.

Such as leave great riches to their children, without seeing them brought up honestly, are like unto them [illegible] much Provender to young horses, but never [illegible] them at all; for so they wax fat, but unprofitable. *Socrates.*

He which maketh his son worthy to be had in estimation, hath done much for him, although he leave him but little wealth.

Children ought to learn that which they should doe when they are men. *Aug.*

No punishment can be thought great enough for that child, which should offer violence to his Parents; whom (if there were an occasion offered) he should be ready to defend with loss of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked why he made no laws for Parricides; answered, that he thought none would be so wicked.

Magnam vim, magnam necessitudinem, magnam possidet religionem paternus maternúsque sanguis: ex quo siqua macula concepta est, non modo elui non potest, verum eo usque permanat ad animum, ut summus furor atque amentia consequatur eum.

Of Youth.

Defin. *Youth is the fourth age of man: then doe men grow in body, in strength and reason, in vice and vertue; and at that age the nature of a man is known, and whereunto he bendeth his mind, which before could*

could not be discerned, by reason of the ignorance of his age.

THE deeds that men commit in their youth were never yet found so upright and honest, but it was thought more praise-worthy to amend them than to declare them.

Youth that heretofore delighted to try their vertues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonness, liberty, youth, and riches, are always enemies to honesty. *Solon.*

Youth going to warres ought to fear nothing but good and evil renown. *Eur.*

It is very requisite that youth be brought up in that part of learning which is called Humility. *Lactan.*

A man followeth all his life-long his first addressing in his youth; as if a tree blossome not in the Spring, it will hardly bear fruit in Autumn.

As the Cypress-tree, the more it is watered, the more it withereth, and the oftner it is lopped the sooner it dieth; so unbridled youth, the more it is by grave advice counselled, or due corrections controlled, the sooner it falleth to confusion.

Where vice is embraced in youth, there commonly vertue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of lust, and all age fireth his affections with the heat of love.

Young years make their account only of the glistering shew of Beauty, but gray hairs respect only the perfect substance of Vertue.

The mind of a young-man is momentary, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind, his fancy fired with every new face, and his mind moved with a thousand sundry motions, loathing that which of late he

did love, and liking that for which his loving mind doth luſt; frying at the firſt, and freezing at the laſt.

The follies that men commit in their youth are cauſes of repentance in old age.

Cupid alloweth none in his Court, but young that can ſerve, freſh and beautiful to delight, wiſe that can talk, ſecret to keep ſilence, faithful to gratifie, and valiant to revenge his miſtreſs injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in ſight, and unſavoury in the ſmell.

Youth if it bluſh not at beauty, and carry an antidote of wiſdome againſt flattery, folly will be the next Haven he ſhall harbour in.

He that in youth guideth his life by reaſon, ſhall in age find the ready foot-path from ruine. *Theopomp.*

There is nothing ſweeter then youth, nor ſwifter decreaſing while it is increaſing.

Young willows bend eaſily, and green wits are intangled ſuddenly.

So tutor youth, that the ſins of age be not imputed to thee. *Pythag.*

Inpardonable are their offences, that for heaping up of riches forget to bring up their youth in honeſt manners.

Noble wits corrupted in their youth with vice, are more ungracious then Peaſants born barbarous.

Youth well inſtructed maketh age well diſpoſed.

He is moſt perfect which adorneth youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be inſtructed.

The impreſſion of good doctrine ſtampt in youth, no age nor fortune can outwear.

Examples are the beſt leſſons for youth.

The humour of youth is, never to think that good,

good, whose goodness he seeth not. *S. P. S.*

The death of youth is a shipwrack.

Youth ought to use pleasure and recreation but as natural ease and rest.

The instructions which are given to youth, ought not to be tedious; for being pithy and short, they will the sooner hear them, and the better keep them.

Young men are no less bound to their Tutors for the vertues they teach them, then to their Parents for the life they gave them.

Semper magni ingenii adolescentes refrænandi potius à gloria quàm invitandi sunt: amputanda sunt plura illi ætati, si quidnam efflorescit ingenii laudibus.

Vicina est lapsibus juventus, quia vernarum æstus cupiditatum fervore calentis ætatis inflammatur.

Of Musick.

Defin. *Musick is an insearchable and excellent art, in which by the true concordance of sounds, a sound of harmony is made, which rejoiceth the spirits, and unloadeth grief from the heart, and consisteth in time and number.*

THE most commendable end of Musick is the praise of God.

Disagreeing Musick, and vain pastimes, are the hindrance of delight.

The bruitish part of the soul depending of the feeding beast without reason, is that which is pleased and ordered by sounds and Musick.

Musick is fitter for funerals then feasts, and rather meet for passions of anger then dalliance and delight. *Eur.*

Musick used moderately, like sleep, is the bodies best recreation.

Love teacheth Musick, though a man be unskilful. *Plut.*

Muſick is the gift of God.

The better Muſick, the more delighted in.

To ſing well, and live ill, is abominable before God.

Nothing raviſheth the mind ſooner then Muſick, and no muſick is more ſweet then mans voice.

There is no Law to be compared with Love, nor any Art to the Art of Muſick.

The ignorance of Muſick hindreth the underſtanding of the Scriptures.

One day takes from us the credit of a hearer, and one muſick extinguiſheth the pleaſure of another.

Muſick overcometh the heart; and the heart ruleth all the other members.

Beauty is no Beauty without Vertue, nor Muſick no Muſick without Art.

Muſick is a comfort to the mind oppreſſed with melancholy.

That Muſick loſeth moſt his ſound and grace, which is beſtowed upon a deaf man.

It is impoſſible with great ſtrokes to make ſweet Muſick.

The loud ſound of Drummes and Trumpets, is counted a Captains warfaring Muſick. *Bias.*

Shame and Danger are Prides muſicians.

Hope is griefs beſt Muſick, and overcomes the deſire of the ſoul.

Muſick over our ſouls is both Queen and Miſtreſs.

All things in this world are but the Muſick of inconſtancy.

Muſick which comforts the mind, hath power to renew melancholy.

All things love their likes, and the moſt curious ear the delicateſt muſick.

Too much ſpeaking hurts, too much galling ſmarts, and too much muſick glurs and diſtempereth.

Youth ought to exerciſe themſelves in muſick, and to

to imploy their time in thoſe harmonies which ſtirre up to commendable operations and moral vertues, tempering deſire, greedineſs and ſorrows; foraſmuch as muſick conſiſteth in certain proportions and concord of the voice.

Muſick is the Load-ſtone of fellowſhip, the chearful reviver of dulled ſpirits, and ſole delight of Dancing.

Silveſtres homines ſacer interpréſque Deorum,
Cædibus & fœdo victu deterruit Orpheus;
Dictus ob id lenire Tigres rabidoſque Leones.

Ut quidam magnetes ferrum attrahunt, & Thearmedes, qui in Æthiopia naſcitur, ferrum abigit, reſpuitque: Ità eſt muſicæ genus quod ſedet affectus, eſt quod incitet.

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightneſs of the heart, judicially obſerving the true time and meaſure of Muſick.*

TIme and Dancing are Twins, begot together; Time the firſt-born, being the meaſure of all moving, and Dancing the moving of all in meaſure.

Dancing is Loves proper exerciſe.

Dancing is the child of Muſick and Love.

Love brought forth the three Graces with hand in hand, dancing an endleſs round, and with regarding eyes, that ſtill beware that there be no diſgrace found among them.

Dancing is the fair character of the worlds conſent, the heavens great figure, and earths ornament.

The Virgins of *Baſil*, on the Feſtival-days uſe to dance publickly, without the company and leading of men, and to ſing chaſt Songs: and by this means Effeminacy, Idleneſs, and Laſciviouſneſs being avoided,

they become the Mothers of well knit and manly Children. *Pamus.*

Pyrrhus play, which he invented in *Crete* for the Souldiers to exercise themselves in Arms, wherein he taught divers gestures, and sundry shifts in movings, whence first proceeding much, the use of Warres was a kind of Dancing in Arms, as *Dionysius Halicarnasseus*, in his seventh Book testifieth.

When the Mermaids dance and sing, they mean certain death to the Mariner.

When the Dolphins dance, some dangerous storm approacheth.

The soberer and wiser sort among the Heathen, have utterly disliked dancing, and among the old Romans it was counted a shame to dance.

Dancing is the chiefest instrument of Riot and Excess.

Sempronia a Roman Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemished with the note of Lasciviousnes, for more then necessary expertness in footing a Dance.

Plato and *Aristippus* being invited to a Banquet of *Dionysius*, and being both by him commanded to array themselves in Purple, and to dance; *Plato* refused, with this answer, I am born a man, and know not how to demean my self in such womanish effeminacy. *Aristippus* arraied himself in Purple, and prepared himself to dance, with this answer; At the Solemnities of our Father *Liber* a chast mind knoweth not how to be corrupted.

Calysthenes King of *Sicyon*, having a daughter marriageable, commanded that it should be proclaimed at the Games of Olympus, that he that would be counted *Calysthenes* Sonne-in-Law, should within sixty.

sixty days repair to *Sicyon*. When many Wooers had met together, *Hipoclides* the Athenian, Son of *Tisander*, seemed the fittest: but when he had trod the Laconique and Antique Measure, and had personated them with his legs and arms, *Calysthenes* stomacking it, said, O thou Son of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, Father of *Ladislaus*, was wont to say, that Hunting was the exercise of a man, but Dancing of a woman.

Frederick the third Emperour of *Rome*, would often use to say, that he had rather be sick of a burning Feaver, then give himself to dancing.

Alphonsus, that most puissant King of *Aragon* and *Sicily*, was wont to tax the Frenchmen of great lightness, who the more ancient in years they waxed, the more they delighted themselves with vain and frantick dancing.

The same *Alphonsus*, when he had beheld a woman dance very lasciviously and impudently, Behold, quoth he, by and by *Sibylla* will deliver an Oracle: he reputing dancing to be a kind of franticknes; *Sibylla* the Propheteſs never yeelding any Oracle, except possessed first with a fury.

The same noble King, hearing that *Scipio* was wont to recreate himself with dancing, said, that a Dancer did differ nothing from a Mad-man, but only in the length of time; the one being mad so long as he liveth, the other whilest he danceth. *Alphon.*

The Romans, Lacedemonians, and other well ordered Common-wealths, banished out of their Countries all vain pleasure, and above all, Dancing, as serving for none other use, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing have oftentimes lost

loſt their Honours which before they had long nouriſhed, and Virgins by it learn that which they had been better never to have known. *Plutarch.*

Tully finding fault with an enemy of his, called him in deriſion a brave Dancer.

They which love Dancing too much, ſeem to have more brains in their feet then their head, and think to play the fools with reaſon. *Terence.*

A lamentable tune is the ſweeteſt muſick to a woful mind. *S. P. S.*

Muſick is the ſweet meat of ſorrow.

In the ſea of Hiſtories mention is made of an Archbiſhop of *Magdeburge*, who broke his neck dancing with a Damſel.

He danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo*, to be the wiſeſt man in all Greece, was not aſhamed in his old age to learn to dance, extolling dancing with wonderful praiſes.

It is neceſſary that our foot-ſteps be as well ruled, as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their ſteps to be heard again.

Apud antiquos tanto in pretio habita eſt ſaltatio, ut populi præſides & Anteſignani Præſultorum nomine honorarentur.

Saltatio non ad pudicos, ſed adulteros pertinet.

Of Man.

Defin. *Man is a creature made of God, after his own Image, juſt, holy, good, and right by nature; and compounded of ſoul and body: of ſoul which was inſpired of God with ſpirit and life; and of a perfect natural body, framed by the ſame power of God.*

A Man may be without fault, but not without sin. *Aug.*

Man was created to set forth the glory of his Creator, and to speak and doe those things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it self. *Hero.*

Mans nature is desirous of change.

Man was wonderfully created, more wonderfully redeemed. *August.*

Man is the example of Imbecillity, prey of Time, sport of Fortune and Envy, the Image of Unconstancy, and the very seat of Flegme, Choler, and Rheumes. *Plut.*

A good man always draweth good things out of the treasure of his heart, and a wicked man that which is wicked. *Chrys.*

Man is so excellent a creature, that all other creatures are ordained for his use.

The duty of a man consisteth in knowing of his own nature, in contemplating the Divine nature, and in labour to profit others.

Man is only a breath and a shadow, and all men are naturally more enclined to evil then goodness, and in their actions are frail and unconstant as the shadow of smoak.

The end of mans knowledge is Humiliation and Glory. *Bonaven.*

Man wilfully minded depriveth himself of all happiness.

Miseries have power over man, not man over miseries.

To the greatest men the greatest mischiefs are incident.

Whatsoever chanceth to one man, may happen likewise to all men.

Man

Man by nature keepeth no measure in his actions, but is carried away through violence of his sundry passions.

No creature but man hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beast, only comforting himself with confidence.

To every man belongeth two powers, a desire and an opinion; the first body-bred, leading to pleasure; the other soul-bred, leading to good things. *Cicero.*

Opinion and desire hold in man great controversies: for when opinion is victor, then he is sober, discreet, and chast; but when desire overcometh, he is riotous, wild, and unsatiate.

All men naturally have some love and liking of the truth.

All things are resolved into those things whereof they are compounded; the body of man being earth, shall return to earth; and the soul being immortal, shall enter into immortality.

A man that passeth his life without profit, (as one unworthy to live) ought to have the rest of his life taken from him. *Plato.*

As much as a man is from head to foot; so much is he between his two longest fingers ends and arms stretched. *Pliny.*

All men are by nature equal, made all of the earth by one Workman; and, howsoever we deceive our selves, as deer unto God is the poor Peasant as the mighty Prince. *Plato.*

Misery then seemeth to be ripe for man, when he hath age to know misery.

The Philosophers knew mans imperfections, but could never attain to know the true cause of them.

Nonne vides hominum ut celsos ad sidera vultus
Sustuleri;

Sustulerit Deus, ac sublimia finxerit ora,
Dum pecudes, volucrúmq; genus, formásq; ferarum,
Segnem atque obscœnam passum straviſſet in alvum?

Of Choice.

Defin. *Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: it is the will of man, and more noble part of his mind, always joyned with reason.*

HE that makes his choice without diſcretion, doth ſow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience then a miſchief; and to be counted a little fond then altogether fooliſh.

In chooſing a Wife, chooſe her not for the ſhape of her body, but for the good qualities of her mind; not for her outward perſon, but her inward perfection.

He that chooſeth an apple by the skin, and a man by his face, may be deceived in the one, and overſhot in the other.

He that is free and willingly runneth into Fetters, is a fool; and whoſoever becometh Captive without conſtraint, may be thought either wilful or witleſs.

If the eye be the chooſer, the delight is ſhort; if the will, the end is want; if reaſon, the effect is wiſdome. *Theopomp.*

If thou chooſe beauty, it fadeth; if riches, they waſt; if friends, they wax falſe; if wiſdome, ſhe continues.

Chooſe thy friend not by his many vows, but by his vertuous actions: for who doth well without boaſt, is worthy to be counted a good man; but he that vows much, and performs nothing, is a right worldling. *Chilo.*

In chooſing a Magiſtrate, reſpect not the Riches he hath

hath, but the Vertues he enjoyeth; for the rich man in honour feareth not to covet, the vertuous man in all fortunes is made for his Countrey. *Solon.*

It is a presage of good fortune to young Maidens, when flowers fall from their hats, falshood from their hearts, and inconstancy from their choice.

Choice is soonest deceived in these three things, in Brokers wares, Courtiers promises, and Womens constancy.

Jealousie is the fruit of rash election. *S. P. S.*

We choose a fair day by the gray morning, the stout moil by his sturdy limbs; but in the choice of pleasures, we have not election, sith they yeeld no use. *Bodinus.*

Zeno, of all vertues made his choice of Silence; for by it, saith he, I hear other mens imperfections, and conceal mine own.

All sweet choice is sowre, being compared with the sowre choice of sweet love.

Who chooseth love, chooseth fear and tears.

After the choice of a momentary pleasure ensueth an endless calamity.

Artemisia the Queen, being demanded what choice should be used in love, quoth she, Imitate the good Lapidaries, who measure not the nature of the stone by the outward hew, but by the inward vertue.

So many Countries, so many Laws; so many choices, so many several opinions.

He that chooseth either love or loialty, will never choose companion.

A little pack becomes a small Pedlar, and a mean choice an humble conceit.

Electio non est de præterito, sed de futuro. Plu.

Liber esse non potest, cui affectus imperant, & cupiditates dominantur.

Of

Of Marriage.

Defin. *Marriage being the chief ground and preservation of all societies, is nothing else but a communion of life between the husband and the wife, extending it self to all the parts that belong to their house.*

NUptial faith violated, seldome or never scapes without revenge. *Cra.*

There is no greater plague to a married woman, then when her husband dischargeth on her back all his jarres, quarrels, and passions, and reserveth his pleasures, joyes, and company for another.

Let men obey the Laws, and women their husbands wills. *Socrat.*

Barren marriages have many brawls. *Basil.*

Humble wedlock is better then proud virginity. *Au.*

It is not meet that young men should marry yet, and old men never. *Diog.*

Marriage is an evil to be wished.

A woman without Dowry hath no liberty to speak. *Eurip.*

Unhappy is that man that marrieth being in poverty.

A woman bringeth a man two joyful days, the first her marriage, the second her death. *Stobæus.*

A man in making himself fast undoeth himself.

Old age and marriage are alike; for we desire them both, and once possessed, then we repent. *Theod.*

Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, she will not stick to morrow to tread upon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their Sons to travel but one day; to marry one vertuous daughter, to travel ten years. *Aurel.*

No man suffereth his wife much, but he is bound to suffer more. *Aurel.*

The

The Grecian Ladies counted their years from their marriage, not their birth.

The Caſpians made a law, that he which married after he had paſſed fifty years, ſhould at the common aſſemblies and feaſts, ſit in the loweſt and vileſt place, as one that committed a fact repugnant to nature, terming him nought elſe but a filthy and doting old Lecher.

He that marrieth one fair and diſhoneſt, weddeth himſelf to a world of miſeries; and if to one beautiful and never ſo vertuous, yet let him think this, he ſhall have a woman, and therefore a neceſſary evil.

Such as are deſirous to marry in haſte, have oftentimes ſufficient time to repent at leiſure.

If thou marry in age thy wives freſh colours will breed in thee dead thoughts and ſuſpicion, and thy white hairs her lothſomneſs and ſorrow.

Cleobulus meeting with his Son *Ireon*, ſolemnizing the ceremony of Marriage, gave him in his hand a branch of Henbane; meaning by this, that the vertuous diſpoſition of a Wife is never ſo perfect, but it is interlaced with ſome froward fancies.

Inequality in marriage is often an enemy to love. *Bias.*

The roundeſt Circle hath his Diameter, the favourableſt Aſpects their incident Oppoſitions, and marriage is qualified with many trifling griefs and troubles.

He that marries himſelf to a fair face, ties himſelf oftentimes to a foul bargain. *Bias.*

A good husband muſt be wiſe in words, mild in converſation, faithful in promiſe, circumſpect in giving counſel, careful in proviſion for his houſe, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife muſt be grave abroad, wiſe at home, patient

patient to ſuffer, conſtant to love, friendly to her neighbours, provident for her houſhold. *Theophraſtus.*

Marriage with peace is this worlds Paradice; with ſtrife, this lifes Purgatory.

Silence and patience cauſeth concord between married couples.

It is better to marry a quiet Fool, then a witty Scold.

In marriage rather inquire after thy Wives good conditions then her great Dowry.

Spiritual marriage beginneth in baptiſm, is ratified in good life, and conſummated in a happy death.

Thales ſeeing *Solon* lament the death of his Son, ſaid, That for the prevention of ſuch like troubles he refuſed to be married.

He which would faln find ſome means to trouble himſelf, needs but to take upon him either the government of a Ship, or a Wife. *Plaut.*

A chaſt Matron by obeying her husbands will hath rule over him.

The firſt conjunction of mans ſociety is Man and Wife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum ſit hæc mortalibus.
Dotatam enim ſi fortè pauper duxerit,
Non jam ille conjugem, ſed habet heram ſibi,
Cui ſervit: at ſi pauper aliquam duxerit,
Nil afferentem, ſervus ille rurſum erit,
Dum victum utrique, non ſibi tantùm parat.
Duxítne fœdam? vita dehinc acerba erit,
Et jam pigebit ingredi limen domus.
Duxítne formoſam? nihilo erit hæc magis
Sui mariti quàm ſui vicini.
Ita in aliquod neceſſe eſt ut incidat malum.

Of

Of Chastity.

Defin. *Chastity is the beauty of the soul and purity of life, which refuseth the corrupt pleasures of the flesh, and is only possessed of those who keep their bodies clean and undefiled, and it consisteth either in sincere Virginity, or in faithful matrimony.*

CHastity is of small force to resist, where wealth and dignity joyned in league are armed to assault.

Pure Chastity is beauty to our soul, grace to our bodies, and peace to our desires. *Solon.*

Frugality is the sign of Chastity.

Chastity in Wedlock is good, but more commendable it is in Virginity and Widowhood.

Chastity is a vertue of the soul, whose companion is Fortitude. *Amb.*

Chastity is of no account without Humility, nor Humility without Chastity. *Greg.*

Chastity is the seal of Grace, the staff of devotion, the mark of the just, the crown of Virginity, the glory of life, and a comfort in Martyrdome.

Chastity groweth cheap, where gold is not thought dear.

The first degree of Chastity is pure Virginity, the second, faithful Matrimony.

Idleness is the enemy to Chastity.

As Humility is necessary, so Chastity is honorable.

Chastity, Humility, and Charity, are the united vertues of the soul.

Chastity without Charity is lamp without oil.

Chastity and Modesty are sufficient to enrich the poor; rather make choice of honesty and manners, then loosness of behaviour with great lands and rich possessions.

Chastity

Chastity is known in extremity, and crowned in the end with eternity.

If Chastity be once lost, there is nothing left praise-worthy in a women. *Niph.*

The first step to Chastity, is to know the fault, the next to avoid it.

Though the body be never so fair, without Chastity it cannot be beautiful.

Beauty by Chastity purchaseth praise and immortality.

Beauty without Chastity is like a Mandrake Apple, comely in shew, but poisonful in tast.

Feasts, Dances, and Plaies, are provocations to unchastity. *Quint.*

Beauty is like flowers of the spring, and Chastity like the starres of Heaven.

Where necessity is joyned to unchastity, there authority is given to uncleanness: for neither is she chast which by fear is compelled, neither is she honest which with need is obtained. *Aug.*

A wandring eye is a manifest token of an unchast heart.

Gracious is the face which promiseth nothing but love, and most celestial the resolution that lives upon Chastity.

The true modesty of an honest man striketh more shame with his presence, then the sight of many wicked and immodest persons can stirre to filthiness with their talkings.

Chastity with the reins of reason bridleth the rage of lust.

Do not say thou hast a chast mind, if thine eye be wanton, for a lascivious look is a sign of an inconstant heart. *Bern.*

Amongst all the conflicts of a Christian soul, none is more hard then the warres of a chast mind; for the fight

fight is continual, and the victory rare. *Cyprian.*

A chaſt ear cannot abide to hear that which is diſhoneſt.

——— *Nulla reparabilis arte*
Læſa pudicitia eſt: deperit illa ſemel.
Lis eſt cum forma magna pudicitia.

Of Content.

Defin. *Content is a quiet and ſetled reſolution in the mind, free from ambition and envy, aiming no further then at thoſe things already poſſeſſed.*

COntent is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with content to prevent danger, then to buy fained pleaſures with Repentance.

He that cannot have what he would, muſt be content with what he can get.

Content is ſweet ſawce to every diſh, and pleaſantneſs a ſingular portion to prevent a miſchief.

Content is more worth then a kingdome, and love no leſs worth then life.

A wiſe man preferreth content before riches, and a clear mind before great promotion.

Miſery teacheth happy content. *Solon.*

What can be ſweeter then content, where mans life is aſſured in nothing more then in wretchedneſs?

Content makes men Angels, but Pride makes them Devils.

Many men loſe by deſire, but are crowned by content. *Plato.*

To covet much is miſery, to live content with ſufficient is earthly felicity.

To will much is folly, where ability wanteth; to deſire nothing is content, that deſpiſeth all things.

The riches that men gather in time may fail, friends may prove falſe, hope may deceive, vain-glory may

may tempt, but content can never be conquered.

Content is the blessing of Nature, the salve of poverty, the master of sorrow, and the end of misery.

To live, nature affordeth; to live content, wisdome teacheth.

Content, though it lose much of the world, it partakes much of God.

To live to God, to despise the world, to fear no misery, and to flie flattery, are the ensigns of content.

What we have by the world is misery, what we have by content is wisdome. *Aurel.*

The eyes quiet, the thoughts medicine, and the desires mithridate, is content.

To be content kills adversity if it assault, dries tears if they flow, staies wrath if it urge, wins heaven if it continue.

He is perfectly content, which in extremes can subdue his own affections.

No riches are comparable to a contented mind. *Plut.*

He that is patient and content in his troubles, preventeth the poison of evil tongues in their lavish talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live content with our estate, is the best means to prevent ambitious desires.

——— *Nemo, quam sibi sortem*
Seu ratio dederit, seu sors objecerit, illâ
Contentus vivit, Horace. *Vivitur parvo bene.*

Of Constancy.

Defin. *Constancy is the true and immovable strength of the mind, not puffed up in prosperity, nor depressed in adversity: it is sometimes called Stability and*

Perseve-

Perſeverance, ſometimes Pertinacy, the laſt part of Fortitude.

CONſtancy, except it be in truth, and in a good cauſe, is impudency.

It is the part of conſtancy to reſiſt the dolours of the mind, and to perſevere in a well-deliberated action. *Ariſt.*

Conſtancy is the health of the mind, by which is underſtood the whole force and efficacy of Wiſdome. *Cic.*

He that hath an inconſtant mind, is either blind or deaf.

Conſtancy is the daughter of Patience and Humility. *Niphus.*

Conſtancy is the mean between elation and dejection of the mind, guided by reaſon. *Plato.*

Conſtancy is the only *Nepenthes*, which who ſo drinketh of forgetteth all care and grief.

Nothing in the world ſooner remedieth ſorrows then conſtancy and patience, which endureth adverſity and violence, without making any ſhew or ſemblance. *Agrippa.*

It is the lightneſs of the wit raſhly to promiſe what a man will not, or is not able to perform. *Caſſiodorus.*

The bleſſed life is in Heaven, but it is to be attained unto by perſeverance.

It is a great ſhame to be weary of ſeeking that which is moſt precious. *Plato.*

Many begin well, but few continue to the end. *Jer.*

Perſeverance is the only daughter of the great King, the end and confirmation of all vertues, and the vertue without the which no man ſhall ſee God. *Ber.*

Perſeverance is the ſiſter of Patience, the daughter of Conſtancy, the friend of Peace, and the bond of Friendſhip.

Not

Not to goe forward in the way of God is to goe backward.

The conſtant man in adverſity mourneth not, in proſperity inſulteth not, and in trouble pineth not away.

In vain he runneth that fainteth before he come to the Goal. *Greg.*

The unconſtant man is like *Alcibiades* Tables, fair without, and foul within.

The only way to conſtancy is by wiſdome.

A conſtant minded man is free from care and grief, deſpiſing death; and is ſo reſolved to endure it, that he remembreth all ſorrows to be ended by it. *Cicero.*

Conſtancy is the ornament of all vertues.

He is not to be reputed conſtant, whoſe mind taketh no freſh courage in the midſt of extremities. *Bern.*

Rara fœlicitatis eſt celeritas & magnitudo, rarioris diuturnitas & conſtantia. Demoſt.

Tardè aggredere, & quod aggreſſurus ſis perſeveranter proſequere.

Of Religion.

Defin. *Religion is a juſtice Of men toward God, or a divine honouring of him in the perfect & true knowledge of his word, peculiar only to man: it is the ground of all other vertues, and the only means to unite and reconcile man unto God, for his ſalvation.*

NO error is ſo dangerous, as that which is committed in Religion, foraſmuch as our ſalvation, quiet, and happineſs conſiſteth thereon.

Man was created for the ſervice of God, who ought above all things to make account of Religion.

If it be a lewd part to turn the Traveller out of his way, and ſo to hinder him in his journey, then are ſuch as teach falſe doctrine much more to be deteſted; becauſe through ſuch a miſchief they lead men to deſtruction. *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men should be deceived in Religion; because that there is no felicity or certain rest, but in the full assurance thereof, and in an infallible truth, without Divinity and the Doctrine of God, none can make any principle at all in the discipline of manners.

The word is a medicine to a troubled spirit, but being falsly taught it proveth a poison. *Bern.*

Religion is like a square or ballance, it is the Canon and rule to live well by, and the very touch-stone which discerneth the truth from falshood.

The ancient fathers have given three principal marks by which the true Religion is known; first, that it serveth the true God; secondly, that it serveth him according to his word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon vertues, superstition upon religion, prodigality upon bounty.

The true worship of God consisteth in spirit and truth. *Chrysost.*

Where Religion is, arms may easily be brought; but where arms are without Religion, Religion may hardly be brought in.

There can be no surer sign of the ruine of a Kingdome, then contempt of Religion.

There can be no true Religion where the Word of God is wanting.

Those men are truly religious, which refuse the vain and transitory pleasures of the world, and wholly set their minds on divine meditations.

He which is negligent and ignorant in the service of the Creator, can never be careful in any good cause.

Religion doth link and unite us together, to serve with willingness one God Almighty. It is the guide of all other vertues, and they who doe not exercise them

themselves therein to withstand all false opinions, are like those souldiers which goe to warre without weapons.

True Religion is the well tempered morrar that buildeth up all estates.

The principal service of God consisteth in true obedience, which the Prophets call a Spiritual Chastity; not to swerve there-from, nor to think that whatsoever we find good in our own eyes pleaseth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the happines which followeth true Religion, the voluptuous man would there seek his pleasures, the covetous man his wealth, the ambitious man his glory; sith it is the only mean which can fill the heart, and satisfie their desire; it serveth also for a guide to lead us unto God, whereas the contrary doth clean withhold us from him.

No creature is capable of Religion, but only man. *Basil.*

The first Law that should be given to men, should be the increase of Religion and piety.

It is a very hard matter to change Religion.

Where no Religion resteth, there can be no vertue abiding. *August.*

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weak, the master of the ignorant, the Philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Pure Religion and undefiled before God the Father, is this, to visit the fatherless and widows in their adversity, and for a man to keep himself unspotted of the world.

Philoſophia pernaſci non poteſt ſine Chriſtiana veráq; religione: quam præcellentem ſi tollis, fateor ecce & clamo, ludibrium illa, vanitas, delirium.

Oportet Principem ante omnia eſſe Deicolam.

Countrey or Common-weal.

Defin. *Our Countrey is the Region or Climate under which we are born, the common mother of us all; which we ought to hold ſo dear, that in the defence thereof we ſhould not fear to hazard our lives.*

THere can be no affinity nearer then our Countrey. *Plato.*

Men are not born for themſelves, but for their Countrey, Parents, Kindred, and Friends. *Cicero.*

There is nothing more to be deſired, nor any thing ought to be more dear unto us then the love of our Countrey.

Children, Parents, Friends, are near to us, but our Countrey challengeth a greater love; for whoſe preſervation we ought to oppoſe our lives to the greateſt dangers.

It is not enough once to have loved thy Countrey, but continue it to the end.

Whereſoever we may live well, there is our Country.

The reſemblance of our Countrey is moſt ſweet. *Livius.*

To ſome men their Countrey is their ſhame, and ſome are the ſhame of their Countrey.

Let no man boaſt that he is the Citizen of a great City, but that he is worthy of an honourable Countrey. *Ariſt.*

We ought ſo to behave our ſelves towards our Countrey, thankful as to a mother.

The profit of the Countrey extendeth it ſelf to every City of the ſame. *Stob.*

Our Countrey, ſaith *Cicero*, affordeth large fields,

ſo

for every one to run to honour.

Our Countrey first challengeth us by nature.

The whole World is a wise mans Countrey.

Necessity compelleth every man to love his Countrey. *Eur.*

The love which we bear to our Countrey, is not piety, as some suppose, but charity; for there is no piety but that which we bear to God and our Parents.

Many love their Countrey, not for it self, but for that which they possess in it.

Sweet is that death and honourable, which we suffer for our Countrey. *Horace.*

If it be asked to whom we are most engaged, and owe most duty, our Countrey and Parents are they that may justly challenge it.

The life which we owe to death is made everlasting, being lost in defence of our Countrey.

Happy is that death which being due to nature, is bestowed upon our Countrey.

Happy is that Common-wealth, where the people doe fear the law as a Tyrant. *Plato.*

A Common-wealth consisted of two things, Reward and Punishment.

As the body is without members, so is the Common-wealth without laws.

Peace in a Common-wealth, is like harmony in Musick. *August.*

Men of desert are least esteemed of in their own Countrey. *Eras.*

Nescio qua natale solum dulcedine cunctos
Ducit, & immemores non [illegible]sse sui. Ovid.

Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est cœlo & definitus locus, ubi beati ævo sempiterno fruuntur. Cicero.

Of Hope.

Defin. *Hope is that vertue whereby the mind of man putteth great truſt in honeſt and weighty matters, having a certain and ſure confidence in himſelf: and this hope muſt be ſtrongly grounded upon a ſure expectation of the help and grace of God, without which it is vain and imperfect.*

TO be clean without hope, is a hap incident to the unhappy man.

He that will loſe a favour for a hope, hath ſome wit, but ſmall ſtore of wiſdome, *Bias.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep falls.

If thou chance to love, hope well whatſoever thy hap be.

That which is moſt common is Hope.

Hope is a waking mans dream. *Plin.*

To put our confidence in the creature, is to deſpair of the Creator. *Greg.*

Vain is the hope that doth not fear God.

This mortal life is the hope of the immortal. *Aug.*

They only hope well, who have a good conſcience.

Hope is the companion of love.

Hope cannot be without faith.

Hope is the god of the wretched. *Ber.*

Hope grounded on God never faileth; but built on the world it never thriveth.

Hope apprehendeth things unſeen, and attaineth things by continuance. *Plato.*

The evenings hope may comfort the mornings miſery.

Hope is the fools god, the Merchant-mans comfort, the Souldiers companion, and the ambitious mans poiſon.

Hope

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth believing followers.

Sweet words beget hope, large protestations nourish it, and contempt kills it.

He that supposeth to thrive by hope, may happen to beg in misery. *Bion.*

The apprehension of hope derideth grief, and the fulness of hope consumeth it.

As all metals are made of Sulphur, so all pleasures proceed from hope.

As the one part laboureth for the conservation of the whole body, so hope for the accomplishment of all desires.

Sadness is the punishment of the heart, hope the medicine of distress. *Crates.*

Hope is a pleasant passion of the mind, which doth not onely promise us those things that we most desire, but those things also which we utterly despair of.

Our high hopes have oftentimes hard fortunes; and such as reach at the tree, commonly stumble at the root.

To hope for requital of benefits bestowed, may rather be counted usury then vertue.

A cowardly lover without hope, shall never gain fair love without good fortune.

To hope against all hope, is the excellence of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundless expectation.

Confidence, except it be guided by modesty, and proceed from judgment, may rather be called arrogancy then hope.

Hope of all passions is the sweetest and most pleasant, and hereof it is said, that hope only comforteth the miserable.

Hope is the Governour of men.

Perdicas seeing *Alexander* largely bestow many benefits upon his friends, asked him what he would leave for himself? he answered, Hope.

A good and vertuous man ought always to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pind.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere cum speres nihil.

Of Charity.

Defin. *Charity is the indissoluble band of God with us, whereby we are inflamed with the love of him, for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.*

CHarity is the scope of all Gods Commandements. *Chrys.*

Charity delayed is half lost.

Charity ransometh us from sin, and delivereth us from death.

Charity encreaseth Faith, begetteth Hope, and maketh us at one with God.

As the Body without the Soul enjoyeth no life, so all other vertues without Charity are cold and fruitless.

Charity is a good and gracious effect of the Soul, whereby mans heart hath no fancy to esteem any thing in this world, before the study to know God.

The Charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, so is Charity to the heart.

Charity resembleth fire, which enflameth all things it toucheth. *Eras.*

Charity

Charity in adverſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quick, in temptations ſecure, in hoſpitality bountiful, amongſt her true children joyful, amongſt her falſe friends patient.

Charity in the midſt of injuries is ſecure, in heart bountiful, in diſpleaſures meek, in concealing evils innocent, in truth quiet, at others misfortunes ſad, in vertues joyful.

Charity in adverſity fainteth not, becauſe it is patient; and revengeth not injuries, becauſe it is bountiful.

He that truly loveth, beleeveth and hopeth. *Auguſt.*

By Charity one ſeeth the glorious light of God. *Auguſt.*

He alwaies hath to give that is full of Charity. *Bernard.*

To love with all the ſoul, is to love wiſely; to love with all the ſtrength, is manfully to ſuffer for truth; to love with all our heart, is to preferre the love of God before all things that flatter us. *Aug.*

The meaſure in loving God, is to love him without meaſure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man wax drunk with the love of God, he is ſtraightwaies apt and ready to all good; he laboureth, and is not weary, he is weary and feeleth it not; the malicious mock him, and he perceiveth it not. *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of ſervice, but the greatneſs of charity increaſeth the reward.

The nature of charity is to draw all things to it ſelf, and to make them participate of it ſelf. *Lactan.*

God is charity, what thing is more precious? and he that dwelleth in charity, dwelleth in God; what thing is more ſecure? and God in him; what thing is more delectable?

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greateſt argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundleſs Emperour.

There is true charity where two ſeveral bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy. *Pythag.*

Charity is the child of Faith, and the guide to everlaſting felicity.

All charity is love, but not all love charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of charity. *Plato.*

Charity cauſeth men to forſake ſin, and embrace vertue.

Charity is a word uſed of many, but underſtood of few.

By charity with God we learn what is our duty towards man.

By charity all men, eſpecially Chriſtians, are linked and bound in conſcience to relieve one another.

It is the true property of a charitable minded man, lovingly to invite the poor, courteouſly to intreat them, and quickly to ſuffer them to depart.

A poor man being in charity is rich, but a rich man without charity is poor. *Auguſt.*

Charity

Charity and Pride doe both feed the poor; the one to the praise and glory of God, the other to get glory and praise amongst men.

Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentia, fiducia; omnia semper suspecta & sollicita sunt, nullus locus amicitiæ.

Prata & arva, pecudum greges ligantur isto modo, quòd fructus ex iis capiuntur, hominis charitas & amicitia tuita.

Of Humility.

Defin. *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition: a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himself.*

HE that gathereth vertues without humility, casteth dust against the wind. *Greg.*

As *Demosthenes* being demanded what was the first precept of Eloquence, answered, To pronounce well: being asked what was the second, answered the like; and so the third; so the precepts of Religion, the first, second, and third, is Humility.

It is no commendation to be humble in adversity, but in the midst of prosperity to bear lowly sail deserveth great praise.

Pride perceiving humility to be honourable, desires oft-times to be covered with the cloak thereof; for fear lest appearing always in his own likeness, he should be little regarded, *Demost.*

The chief point of mans humility consisteth in this, to subject his will unto the will of God.

Happy is that man, whose calling is great and spirit humble.

The best armour of the mind is humility.

Humility for her excelling should be the sister of true nobility. *Pontanus.*

Humi-

Humility is more necessary then virginity. *Bern.*

There are three degrees of Humility; the first, of Repentance; the second, Desire of Righteousnes; the third, Works of Mercy.

Pride wageth warre in the kingdome of Humility. *Greg.*

Humility only is the repairer of decayed Chastity.

The easiest way to Dignity is true Humility.

True Discretion is never purchased but by true Humility.

When all vices in a manner decay in age, only Covetousnes increaseth. *Aug.*

Sith the Countrey which we desire to dwell in is high and heavenly, and the way thither lowlinesse and humility, why then desiring this Countrey do we refuse the way? *Aug.*

Of all vertuous works, the hardest is to be humble.

Humility hath many times brought that to pass which no other vertue nor reason could effect.

To the humble minded man God revealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humility which Christ the Son teacheth.

The vertue of Humility is the only repairer and restorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The Spirit of God delighteth to dwell in the heart of the humble man. *Eras.*

If thou intend to build any stately thing, think first upon the foundation of humility.

As lowlinesse of heart maketh a man highly in favour with God, so meekenes of words maketh him to sink into the hearts of men.

Humblenes of mind stirres up affection, augments

hone-

benevolence, ſupports good equity, and preſerveth in ſafety the whole eſtate of a Countrey.

Men are not in any thing more like unto their Maker, then in gentleneſs and humility.

Charity and humility purchace immortality.

God dwelleth in heaven: if thou arrogantly lift up thy ſelf unto him, he will flie from thee; but if thou humble thy ſelf before him, he will come down to thee. *Auguſtine.*

Humilitas animi ſublimitas Chriſtiani.

Tria ſunt quæ radicata nutriant humilitatem, aſſiduitas ſubjectionis, conſideratio propriæ fragilitatis, & conſideratio rei melioris.

Of old Age.

Defin. *Old age, the gift of heaven, is the long expence of many years, the exchange of ſundry fortunes, and the ſchool of experience.*

SIckneſs and old age are the two crutches whereon life walketh to death, arreſting every one to pay the debt which they owe unto nature. *Theopomp.*

It is a vain thing for him that is old to wiſh that he were young again.

It is a lamentable thing to be old with fear, before a man come to be old by age.

A gray beard is a certain ſign of old age, but not an aſſured token of a good wit.

Age ought to keep a ſtrait diet, or elſe will enſue a ſickly life.

Hoary hairs are Embaſſadours of great experience. *Chilo.*

As old folk are very ſuſpicious to miſtruſt every thing, ſo are they likewiſe very credulous to believe any thing.

Youth never rideth well, but when age holdeth the bridle.

Age

Age rather ſeeketh food for ſuſtenance, then followeth feaſts for ſurfeits.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaſeth. *Ariſt.*

Old age enjoyeth all things, and wanteth all things. *Democrit.*

In age we ought to make more readineſs to die, then proviſion to live: for the ſteel being ſpent, the knife cannot cut; the ſun being ſet, the day cannot tarry; the flower being fallen, there is no hope of fruit; and old age being once come, life cannot long endure. *Aurel.*

Thoſe that ſpend their youth without reſtraint, would lead their age without controlment.

Beware of old age, for it cometh not alone. *Eurip.*

Every age of man hath end, but old age hath none. *Cicero.*

In youth ſtudy to live well, in age to die well; for to die well is to die willingly. *Seneca.*

Old men are young mens preſidents.

An old man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth all his doings by wiſdome, but youth doteth upon his own will.

Age having bought wit with pain and peril, foreſeeth dangers, and eſcheweth them.

The difference between an old man and a young man is this, the one is followed as a friend to others, the other is eſchewed as an enemy to himſelf.

The Brachmans and Gymnoſophiſts made a Law, that none under the age of forty ſhould marry without conſent of their Seniors; leſt in their choice without skill, the man in progreſs of time, ſhould begin to loath, or the woman not to love.

Old

Old men are often envied for their vertue, but young men pitied for their vice.

Old men by reason of their age, and weakness of their strength, are subject to sundry imperfections, and molested with many diseases. *Pacuvius.*

Gray hairs oft-times are intangled with love, but stayless youth intrapped with lust.

Age is more to be honoured for his wisdome, then youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting; he chooseth without intention to change, and never forsakes his choice till death make challenge of his life.

The old Cedar-tree is less shaken with the wind then the young bramble; and age farre more stayed in his affairs then youth.

Old men are more meet to give counsel, then fit to follow warres. *Bias.*

Though young men excel in strength, yet old men exceed in stedfastness.

Though all men are subject to the sudden stroke of death, yet old men in nature seem neerest to their grave.

Age is a Crown of Glory, when it is adorned with righteousness; but the dregs of dishonour, when it is mingled with mischief.

Honourable age consisteth not in the term of years, neither is it measured by the date of many days; but by godly wisdome, and an undefiled life.

Age is forgetful, and gray hairs are declining steps of strength.

Age is given to melancholly, and many years are acquainted with many dumps.

Age speaketh by experience, and liketh by trial, but youth leaneth unto wit, which is void of wisdome.

He that will not be advised by age, shall be deceived by youth.

Old

Old age is the fore-runner of death.

Age and Time are two things which men may fore-think of, but never prevent.

Men of age fear and foresee that which youth never regardeth.

Old folks oft-times are more greedy of coin, then careful to keep a good conscience.

Age may be allowed to gaze at beauties blossomes, but youth must climb the Tree and enjoy the fruit.

Nature lendeth age authority, but gentleness of heart is the glory of all years.

Children are compared to the spring-time; stripplings to Summer-season; youth to Autumn; and old men to Winter.

An old man ought to remember his age past, and to bethink himself how he hath spent his time: if he find himself faulty, in neglecting such good deeds as he might have done, he ought forthwith to be careful to spend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, because their getting days are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravity sooner then for his gray hairs.

If young men had knowledge, and old men strength, the world would become a new Paradise.

A man aged and wise, is worthy of a double reverence.

Infancy is but a foolish simplicity, full of lamentations and harms, as it were laid open to a main sea without a stern.

Youth is an indiscreet heat, outragious, blind, heady, violent and vain.

Non est senectus (ut tu opinaris, pater)

Onus

Onus gravissimum; sed impatientius
Qui fert, sibi ipse est author illius mali:
Patienter at qui sibi quietem comparat,
Dum dexterè ejus moribus se accommodat,
Nec ulli solum detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit quatuor per dies,
De commeatu cura nobis maxima;
At si in senectam quid licet comparare,
Non instruemus nos eo viatico?

Of Death.

Defin. *Death is taken three manner of ways: the first is the separation of the soul from the body, with the dissolution of the body, until the resurrection: the second is death of sin, sith he is said to be dead, which lieth sleeping in sin: the third is eternal death, unto which the wicked shall be condemned in the day of the general Judgment.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternal misery. *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his root from sin. *Aug.*

Death is the end of fear, and beginning of felicity.

There is nothing more certain then death, nor any thing more uncertain then the hour of death.

No man dieth more willingly then he that hath lived most honestly.

It is better to die well, then to live wantonly. *Socr.*

Death

Death it ſelf is not ſo painful as the fear of death is unpleaſant.

Death is the end of all miſeries, but infamy is the beginning of all ſorrows. *Plut.*

While men ſeek to prolong their life, they are prevented by ſome ſudden death.

While we think to flie death, we moſt earneſtly follow death.

What is he that being luſty and young in the morning, can promiſe himſelf life until the evening?

Many men deſire death in their miſery, that cannot abide his preſence in the time of their proſperity.

An evil death putteth great doubt of a good life, and a good death partly excuſeth an evil life.

The death of evil men is the ſafety of good men living. *Cicero.*

He that every hour feareth death, can never be poſſeſſed of a quiet conſcience.

Nothing is more like to death then ſleep, who is deaths eldeſt brother. *Cic.*

There is nothing more common then ſudden death; which being conſidered by the great Philoſopher *Demonax*, he therefore warned the Emperour *Adrian*, and ſuch other as lived at their pleaſure and eaſe, in no wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoided, it ought of all men the leſs to be feared.

By the ſame way that life goeth, death cometh. *Aurel.*

Nature hath given no better thing then death. *Pliny.*

The moſt profitable thing for the world, is the death of the covetous and evil people.

Death

Death is common to all persons, though to some one way, and to some another.

If we live to die, then we die to live.

All things have an end by death, save only death, whose end is unknown.

Death is metaphorically called, The end of all flesh, *Arist.*

The last cure of diseases is death.

Death despiseth all riches and glory, and ruleth over all estates alike. *Boetius.*

None need to fear death, save those that have committed so much iniquity, as after death deserves damnation. *Socra.*

Wisdome maketh men to despise death, it ought therefore of all men to be imbraced as the best remedy against the fear of death. *Hermes.*

So live and hope, as thou wouldest die immediately. *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidiè imminet, & propter brevitatem vitæ nunquam longè potest abesse.

Tria sunt genera mortis; una mors est peccati, ut anima quæ peccat morte moriatur; altera mystica, quando quis peccato moritur, & Deo vivit; tertia, quâ cursum vitæ hujus explemus. Aug.

Of Time.

Defin. *Time is a secret and speedy consumer of hours and seasons, older then any thing but the first, and both the bringer forth and waster of whatsoever is in this world.*

THere is no sore which in time may not be salved, nor care which cannot be cured, no fire so great which may not be quenched; no love, liking, fancy, or affection, which in time may not either be repressed or redressed.

Time

Time is the perfect Herauld of Truth. *Cic.*

Time is the best Orator to a resolute mind.

Daily actions are measured by present behaviour.

Time is the Herald that best emblazoneth the conceits of the mind.

Time is the sweet Physician, that alloweth a remedy for every mis-hap.

Time is the father of mutability. *Solon.*

Time spent without profit, bringeth repentance; and occasion let slip when it might be taken, is counted prodigality.

There is nothing among men so entirely beloved, but it may in time be disliked, nothing so healthful but it may be diseased, nothing so strong but it may be broken, neither any thing so well kept but it may be corrupted.

Truth is the daughter of time, and there is nothing so secret but the date of many days will reveal it.

In time the ignorant may become learned, the foolish may be made wise, and the most wildest wanton may be brought to a modest matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Pliny.*

Say not that the time that our fore-fathers lived in was better then this present Age.

Vertue and good life make good days, but abundance of vice corrupteth the time. *Ferome.*

As Oil, though it be moist, quencheth not the fire; so time, though never so long, is no sure covert for sin.

Nothing is more precious then time, yet nothing less esteemed of. *Bern.*

As a sparkle raked up in cinders will at last begin to glow and manifestly flame; so treachery hid in silence and obscured by time, will at length break forth and cry for revenge.

Whatsoever villany the heart doth think, and the hand

hand effect, in proceſs of time the worm of conſcience will bewray.

Time draweth wrinckles in a fair face, but addeth freſh colours to a freſh friend.

Things paſt may be repented, but not recalled. *Liv.*

A certain Philoſopher being demanded, What was the firſt thing needful to win the love of a woman, anſwered, Opportunity: being asked what was the ſecond, he anſwered, Opportunity: and being demanded what was the third, he ſtill anſwered, Opportunity.

Delaies oftentimes bring to paſs, that he which ſhould have died, doth kill him which ſhould have lived. *Clem. Alex.*

Procraſtination in peril is the mother of enſuing miſery.

Time and Patience teach all men to live content.

Take time in thy choice, and be circumſpect in making thy match; for nothing ſo ſoon gluts the ſtomack as ſweet meat, nor ſooner fills the eye then beauty.

Opportunities neglected, are manifeſt tokens of folly.

Time limiteth an end to the greateſt ſorrow.

Actions meaſured by Time, ſeldome prove bitter by Repentance.

Reaſon oftentimes deſireth execution of a thing, which time will not ſuffer to be done: not for that it is not juſt, but becauſe it is not followed.

Many matters are brought to a good end in time, that cannot preſently be remedied with reaſon.

Time is lifes beſt Counſellor. *Ariſt.*

Time is the beſt Governour of Counſels.

Time trieth what a man is: for no man is ſo deep a diſſembler, but that at one time or other he ſhall be eaſily perceived.

Time

Time is the inventer of novelties, and a certain regiſter of things ancient. *Marc. Aur.*

Time maketh ſome to be men, which have but childiſh conditions.

Times daily alter, and mens minds doe often change.

A little benefit is great profit, if it be beſtowed in due time. *Curtius.*

Time is ſo ſwift of foot, that being once paſt he can never be overtaken.

The fore-locks of Time are the deciders of many doubts.

Time in his ſwift pace mocketh men for their flowneſs.

Non eſt, crede mihi, ſapientis dicere, Vivam:
Sera nimis vita eſt craſtina, vive hodie.
Omnia tempus edax depaſcitur, omnia carpit,
Omnia ſede movet, nec ſinit eſſe diu.

Of the World.

Defin. *This word World, called in Greek* Koſmos, *ſignifieth as much as Ornament, or a well diſpoſed order of things.*

HE that cleaveth to the cuſtomes of the World forſaketh God.

Cicero and the Stoicks were of opinion, that the World was wiſely governed by the gods, who have care of mortal things.

The world is vain, and worldly joies doe fade:
But heaven alone for godly minds is made.

He that truſteth to the World, is ſure to be deceived. *Archim.*

The diſordinate deſire of the goods of the world, begetteth ſelf-love.

Our honours, and our bodily delights are worldly poiſons to infect our ſouls.

The

The world ſeduceth the eye with variety of objects, the ſent with ſweet confections, the taſt with delicious dainties, the touch with ſoft fleſh, precious clothings, and all the inventions of vanity.

He that mortifieth his natural paſſions, is ſeldome overcome with worldly impreſſions.

No man that loveth the world, can keep a good conſcience long uncorrupted.

The worldly man burning in heat of fire, is raviſhed with the thought of revenge, inraged with the deſire of dignity; briefly, never his own till he leave the world.

This world, though never ſo well beloved, cannot laſt always.

This world is the chain which fettereth men to the Devil, but repentance is the hand which lifteth men up to God.

This world is but the pleaſure of an hour, and the ſorrow of many days. *Plato.*

The world is an enemy to thoſe whom it hath made happy. *Aug.*

The world is our priſon, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are ſoon raiſed, and ſuddenly laid.

The world hateth contemplation, becauſe contemplation diſcovereth the treaſons and deceits of the world. *Eraſ.*

We may uſe the world, but if we delight in it, we break the love we ſhould bear to him that created it.

Man hath neither perfect reſt or joy in this world, neither poſſeſſeth he always his own deſire.

He that loveth the world, hath inceſſant travel, but he that hateth it hath reſt.

The world hath ſo many ſundry changes in her vanity, that ſhe leadeth all men wandring in unſtedfaſtneſs.

He

He which seeketh pleasures from the world, followeth a shadow, which when he thinketh he is surest of, it vanisheth away, and turneth to nothing. *Socrat.*

The World, the Flesh, and the Devil, are three enemies that continually fight against us, and we have great need to defend us from them.

The vanities of this World bewitch the minds of many men.

God created this World a place of pleasure and reward; wherefore such as suffer in it adversity, shall in another world be recompenced with joy. *Hermes.*

He which delighteth in this world, must either lack what he desireth, or else lose what he hath won with great pain.

He that is enamoured of this world, is like one that entreth into the Sea; for if he escape perils, men will say he is fortunate, but if he perish, they will say he is wilfully deceived.

He that fixeth his mind wholly upon the World, loseth his soul; but he that desireth the safety of his soul, little or nothing regardeth the World.

After the old Chaos was brought into form, the Poets fain that the World was divided into four Ages; the first was the Golden Age, the second was the Silver Age, the third the Brazen Age, and the fourth the Iron Age: all which may be more largely read of in the first Book of *Ovids Metamorphosis.*

The World in four Ages thereof may be compared unto the four seasons of the year: the first resembling the Spring time, the second Summer, the third Autumn, and the fourth Winter. *Perdicas.*

He that yeeldeth himself to the World, ought to dispose himself to three things which we cannot avoid; First, to poverty, for he shall never attain to the riches that he desireth; Secondly, to suffer great pain and trouble; Thirdly, to much business without expedition. *Solon.*

Mundus

Mundus regitur numine deorum, eſtque quaſi communis urbs, & civitas omnium. Cicero.

Mundus magnus homo, homo parvus mundus eſſe dicitur.

Of Beginning.

Defin. *Beginning is the firſt appearance of any thing; and there can be nothing without beginning, but only that Almighty power, which firſt created all things of nothing.*

EVil beginnings have moſt commonly wretched endings.

In every thing, the greateſt beauty is to make the beginning plauſible and good.

It is better in the beginning to prevent, then in the exigent to work revenge.

That thing never ſeemeth falſe that doth begin with truth.

The Preface in the beginning makes the whole Book the better to be conceived.

Nature is counted the beginning of all things, death the end. *Quintil.*

To begin in truth, and continue in goodneſs, is to get praiſe on earth, and glory in heaven.

The beginning of ſuperſtition, was the ſubtilty of Satan; the beginning of true Religion, the ſervice of God.

There is nothing wiſely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our own power, but the end thereof reſteth at Gods diſpoſing. *Stobæus.*

Never attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning, amount to mighty errours ere they be ended.

A work well begun is half ended. *Plato.*

In all works the beginning is the chiefest, and the end most hard to attain.

The beginning, the mean, and the end, is a legacy which every one enjoyeth.

Sudden changes have no beginning.

Nothing is more ancient then beginning.

That which is between the beginning and the end is short. *Greg.*

The fear of God is the beginning of wisdome. *Sirach.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once known, with more ease the event is understood.

Begin nothing before thou first call for help of God: for God, whose power is in all things, giveth most prosperous furtherance, and happy success, unto all such acts as we do begin in his name.

Take good advisement ere thou begin any thing, but being once begun, be careful speedily to dispatch it.

He that preventeth an evil before it begin, hath more cause to rejoyce then to repent.

Take good heed at the beginning to what thou grantest, for after one inconvenience another will follow.

Begin to end, and ending so begin,
As entrance to good life be end to sin.

Princi-

Principiis obsta, serò medicina paratur,
Cùm mala per longas invaluere moras.

Principii nulla est origo, nam ex principiis oriuntur omnia, ipsum autem nulla ex re alia nasci potest.

Of Ending.

Defin. *The end is that whereto all things are created by God, which is the glory of his name, and salvation of his elect; albeit the order which he observeth, the cause, reason and necessity of them are hid in his secret counsel, and cannot be comprehended by the sense of man.*

THE end of the world is a good mans meditation, for by thinking thereon he preventeth sin. *Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicity.

What thing soever in this world hath a beginning, must certainly in this world have also an ending.

The last day hath not the least distress.

Felicity is the end and aim of our worldly actions which may in this life be described in shadows, but never truly attained but in heaven only.

Nothing is done but it is done to some end. *Aristotle.*

The end of labour is rest, and the end of foolish love repentance.

The end is not only the last, but the best of every thing. *Arist.*

The end of every thing is doubtful. *Ovid.*

The end of warre is a just [illegible]. *Levit.*

As there is no end of the [illegible] of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is ever less then our hopes.

What was doubtful in the beginning is made certain by the end thereof.

Seeing the event of things does not answer to our wills, we ought to apply our wills to the end of them. *Arist.*

The end of a dissolute life, is most commonly a desperate death. *Bion.*

Our life is given to use and to possess, but the end is most uncertain and doubtful.

The end of sorrow is the beginning of joy.

At the end of the work the cunning of the workman is made manifest.

Good respect to the end, preserveth both body and soul in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seem good in the beginning, which prove bad in the end.

Exitus acta probat, careat successibus opto,
Quisquis ab eventu facta notanda putat.

Multa laudantur in principio, sed qui ad finem perseverat beatus est.

Of Day or Light.

Defin. *The word* Dies, *which signifieth a Day, is so called,* quod sit divini operis. *It is Gods fair creature, and the chearful comfort of man, who by his word made the light thereof to beautifie it to the worlds end.*

THose children which are born between the four and twenty hours of midnight, and midnight, with the Romans are said to be born in one day.

Numa Pompilius as he divided the year into months, so he divided the month into days, and called them *Festos, Profestos,* and *Intercisos*; the first dedicated to the gods, the next to men for the dispatching of their business; the last as common for their gods as men

As

A day natural hath twenty and four hours, a day artificial hath twelve hours.

The day beginneth with the Ægyptians at Sun-setting, and with the Persians at Sun-rising.

The Athenians count all the time from the setting of the Sun to the setting of the Sun again but one day.

The Babylonians count their day from the Sun-rising in the morning, till the Sun-rising the next.

The Umbrians, an ancient people in *Italy*, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evil living man, loveth darkness, and hateth the light.

One day taketh from us the credit that another hath given us, and the last must make reckoning of all the rest past.

By daily experience we wax wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day be spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost, wherein he had not got'en a friend.

Of all numbers, we cannot skill to number our daies: we can number our sheep, our oxen, and our coin, but we think our daies are infinite, and therefore we cannot number them.

One day the valiant brood,
Of *Fabius* sent to fight
Thus sent, one day di
Them nobly dead ere

The Romans called *Jupiter Diespiter*, which signifieth the Father of the Day, or Light.

Light is sometimes taken for Day, and Darkness for Night.

No day cometh to man, wherein he hath not ſome cauſe of ſorrow. *Quintil.*

The entrance of adoleſcency is the end of infancy, mans eſtate the death of youth, and the morrow daies birth the overthrow of this daies pride.

Light is the Queen of the eies. *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life, night of death.

The pleaſure of the day is the Sun, called of the Philoſophers, the golden eye, and heart of heaven.

The light of learning is the day of the mind. *Aug.*

Every day that paſſeth, is not to be thought as the laſt, but that it may be the laſt. *Senec.*

The Sun melteth wax, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum eſt, ſed prolongare Tonantis.
Optima quæque dies miſeris mortalibus ævi
Prima fugit, ſubeunt morbi, triſtiſque ſenectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defin. *Night or darkneſs is the time of reſt and peace after labours, being commonly that part of the day natural, in which the Sun is hidden from us, clearing the Antipodes.*

THE longer the night is in coming, the more it is deſired of the oppreſſed, yet no ſooner ſeen then wiſht to be departed.

Night is the [illegible] of Nature, and made for mans reſt. *Livius.*

Suſpicion and fear are Nights companions.

Darkneſs is not evil, but in compariſon of the light. *Auguſt.*

Every light hath his ſhadow, and every ſhadow of

of Night a ſucceeding morning.

The darkneſs of our vertues, and not of our eyes, is to be feared. *Auguſt.*

It is not darkneſs, but abſence of the light that maketh night.

Darkneſs cannot be ſeen. *Aug.*

The breath we breathe in the morning, is often ſtopt and vaniſhed before night.

Night followeth day, as a ſhadow followeth a body. *Ariſt.*

This our life is as it were night.

Night is more comfortable to the miſerable then the day.

Night which is the Nurſe of eaſe is the mother of unquiet thoughts.

Night, which is all ſilence, hears all the complaints of the afflicted.

The deeds of the night are loathſome to the day, neither hath light to doe with darkneſs.

Night is warres enemy; yet it is the only finder out of martial ſtratagems.

A dark night and a dead reſolution, begets cauſe of the daies lamentation.

Night is the cloak to cover ſin, and the armour of the unjuſt man. *Theophr.*

Night begets reſt, and reſt is the refreſhing of tired ſpirits.

Whatever is overwearied by the daies exerciſe, is as it were new born by the nights reſt and quiet. *Tully.*

Night and ſin hold affinity, and jointly aid each other.

It is impoſſible to wear out the day in travel, if ſome part of the night be not ſpent in reſt.

Ut jugulent homines ſurgunt de nocte latrones,
Ut tripſum ſerves non expergiſceris? Horat.

Interiores tenebræ cæcitas mentis, exteriores infernus.

Of Wickedneſs.

Defin. *Wickedneſs is any ſin, vice, or evil committed or imagined in the whole courſe of our lives, and the mean by which we loſe Gods favour, and expoſe our ſelves to the danger of Hell-fire.*

THE proſperity of evil men is the calamity of the good.

When wicked men rejoice, it is a ſign of ſome tempeſt approaching.

It is the corruption of the good, to keep company with the evil.

Rejoice as often as thou art deſpiſed of evil men, and perſwade thy ſelf, that their opinion of thee is moſt perfect praiſe.

Ill men are more haſty then good men be forward in proſecuting their purpoſe.

He that worketh wickedneſs by another, is guilty himſelf of the fact committed. *Bias.*

It is better to deſtroy the wickedneſs it ſelf, then the wicked man.

Unexperienced evils do hurt moſt.

The remembrance of evil things is to be obſerved by the contemplation of good matters.

Philip King of *Macedon* aſſembled together the moſt wicked perſons, and furtheſt from correction of all his ſubjects, and put them into a Town which he builded of purpoſe, calling it *Poneropolis*, The City of wicked perſons.

Continuance in evil doth in it ſelf increaſe evil. *S. P. S.*

A wicked life is the death of the ſoul. *Chryſ.*

Who can be more unfortunate, then he which of neceſſity will needs be evil?

Whoſoever he be that ſpareth to puniſh the wicked,

ed, doth thereby much harm to the good. *Anachar.*

It is a praiſe to the godly to be diſpraiſed of the wicked, and it is likewiſe a diſpraiſe to be praiſed of them.

Sin blindeth the eyes of the wicked, but puniſhment opens them. *Greg.*

The wicked man is daily drawn to puniſhment, and is ignorant thereof.

The mind of an ill diſpoſed perſon is more unſtable then the ſuperficies of the water.

When wicked men be in the midſt of all their jollity, then ſome misfortune comes knocking at the door.

When the evil man would ſeem to be good, then he is worſt of all.

He is evil that doth willingly aſſociate himſelf with wicked men.

Wicked men are the devils ſhadows.

Vertue is health, but Vice is ſickneſs. *Plato.*

The wicked man attempteth things impoſſible. *Ariſt.*

The wicked man is ever in fear. *Plato.*

He wrongeth the good that ſpareth the wicked.

A good ſentence proceeding from a wicked mans mouth, loſeth his grace.

The progeny of the wicked although it be not wholly infect, yet it will ſavour ſomething of the fathers filthineſs.

As vertue is a garment of honour, ſo wickedneſs is a robe of ſhame.

Curſed is that man that knoweth not to be a man, but by his wickedneſs is farre otherwiſe then he ſhould be.

He that intendeth not to doe good, ſhould refrain from doing evil; but it is counted evil if we refrain to doe good.

Purifie thine own wickedneſs, then prate of others ſinnes.

The wicked man in a monſtrous kind of pride never heard of before, glorieth and boaſteth of his evil deeds.

When a man doth ſubject himſelf to the wicked affections of his own mind, he doth weaken and cut in ſunder the ſtrings of underſtanding. *Cicero.*

Wicked counſel is moſt hurtful to the giver.

In good things nothing is either wanting or ſuperfluous; which made the Pythagorians ſay, That wickedneſs could not be comprehended, but godlineſs might.

The waies to wickedneſs are many, plain and common; but to goodneſs are not many, but one, and that ſame is hard to find, becauſe it is but little trodden.

Non ob ea ſolùm incommoda quæ eveniunt improbis fugienda eſt improbitas: ſed multò etiam magis, quòd cujus in animo verſatur, nunquam ſinit eum reſpirare, nunquam requieſcere.

Si impietas improbè molita quippiam eſt, quamvis occultè fecerit, nunquam tamen confidet id fore ſemper occultum: plerumque enim improborum facta primò ſuſpicio inſequitur: deinde ſermo atque fama: tum accuſatorum judex multi etiam ſe judicant. Cic.

Of Infamy.

Defin. *Infamy is the livery of bad deſerts in this world, and that which for our malignities and evil doing ſtaineth our names, and our ſucceſſions, with a perpetual diſgrace, through the report of our miſdeeds and unjuſt attempts.*

SHame and Diſhonour are the two greateſt preventers of miſ-hap.

Infamy galleth unto death, and liveth after death.

Infa-

Infamy and ſhame are inſeparable ſequels of Adultery.

That man is very wicked and unhappy, whoſe life the people lament, and at whoſe death they rejoyce. *Silon.*

There is no greater infamy, then to be laviſh in promiſe, and ſlack in performance.

Begging is a ſhameful courſe, and to ſteal is a great blot of diſhonour.

He that hath born ſail in the tempeſt of ſhame, may ever after make a ſport of the ſhipwrack of his good name.

Infamy is ſo deep a colour, that it will hardly be waſhed off with oblivion.

Such as ſeek to climb by private ſin, ſhall fall with open ſhame.

They that covet to ſwim in vice, ſhall ſink in vanity. *Crates.*

Greater is the ſhame to be accounted an Harlot, then the praiſe to be eſteemed amiable.

The infamy of man is immortal. *Plato.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toiling that deſerveth to govern, and to ſee him govern that deſerveth to go to plough.

Shame is the end of treachery, and diſhonour ever fore-runs repentance.

What is once ſpotted with infamy, can hardly be worn out with time. *Aurel.*

When the ſtring is broken, it is hard to hit the white; and when a mans credit is called in queſtion, perſwaſions can little prevail.

An honourable man ſhould never die, and an infamous man deſerveth not to live.

The infamous man is only miſerable; for good men will not believe him, bad will not obey him.

No

no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance, ſo infamy woundeth all.

The occaſions and greatneſs of infamy, are better untried then known.

The tongue is the readieſt inſtrument of detraction and ſlander.

Every inferiour doth account that thing infamous, wherein he ſeeth his ſuperiour offend.

It is infamy to ſeek praiſe by counterfeit vertue.

It is infamy to diſpraiſe him that deſerveth well, becauſe he is poor; and to commend the unworthy, becauſe he is rich.

He that by infamy ſlandreth his friend, is moſt monſtrous.

To be praiſed of wicked men, is as great infamy as to be praiſed for wicked doings.

Pride is the cauſe of hatred, and ſloth of infamy.

The life of a noted infamous man is death.

Cicero inveighing againſt *Cataline*, ſaith, Thy naughty and infamous life hath ſo obſcured the glory of thy predeceſſors, that although they have been famous, yet by thee they will come to oblivion.

If a mans good name be not polluted, although he have nothing elſe, yet it ſtands him in more ſtead then the poſſeſſion of very great riches.

Emori præſtat per virtutem, quàm per dedecus vivere. Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quàm ignominiam, infamiam, contumelias, dedecus fugiat? Cicero.

Of Diſhoneſty.

Defin. *Diſhoneſty is an act which ingendreth its own torment, for from the very inſtant wherein it is committed, and with the continual remembrance thereof, it filleth the ſoul of the maleſactor with ſhame and confuſion.*

He

HE that is diſpoſed to miſchiefs, will never want occaſions.

Diſhoneſty ruinates both fame and fortune.

Shame is the hand-maid to diſhoneſt attempts. *Crates,*

The inſatiate appetite of gluttony, doth obſcure the interiour vertues of the mind.

He that fears not the halter will hardly become true, and they that care not for ſuſpects are ſeldome honeſt.

It is diſhoneſt victory that is gotten by the ſpoil of a mans own Countrey. *Cicero.*

There never riſeth contention in a Common-wealth, but by ſuch men as would live without all honeſt order.

The evil inclination of men may for a time be diſſembled, but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not becauſe the vertuous ſuffer them to doe well, but for that they will not conſent with them to doe evil.

Many be ſo malicious and perverſe, that they take more delight to doe evil to others, then to receive a benefit unto themſelves.

If he be evil that giveth evil counſel, more vile he is that executeth the ſame.

Nothing is profitable which is diſhoneſt. *Tully.*

Then miſchief is at the full ripeneſs, when as diſhoneſt things be not only delightful in hearing, but alſo moſt pleaſant in practice; and there is no remedy to be hoped for, where common vices are accounted vertues.

A man given to diſhoneſty, can neither be friend to himſelf, nor truſty to another.

The overthrow of a Common-wealth is the diſhoneſty of the Rulers.

Diſhoneſty

Diſhoneſty is the ſerpent of the ſoul, which ſpoileth men of their ornaments and heavenly apparel.

All things are tolerable, ſave thoſe things which are diſhoneſt.

Caliſtes the Harlot ſaid ſhe excelled *Socrates*, becauſe when ſhe was diſpoſed ſhe could draw his Auditors from him: No marvail, ſaith he, for thou allureſt them to diſhoneſty, to which the way is ready; but I exhort them to vertue, whoſe way is hard to find.

Honeſty is joyned with miſery, diſhoneſty with all kind of worldly felicity; but the miſery which we ſuffer for honeſty, ſhall be turned to everlaſting comfort; and that felicity gotten by diſhoneſty, ſhall be changed into perpetual torment.

Sæpè dieſpiter neglectus
Inceſto addidit integrum:
Raro antecedentem ſceleſtum
Deſeruit pede pœna claudo. Horace.

Diſce bonas artes, moneo, Romana juventus:
Sit procul omne nefas: ut ameris, amabilis eſto.

Of Vices in general.

Defin. *Vice is an inequality and jarring of manners, proceeding from mans natural inclination to pleaſures and naughty deſires.*

A Man ſeldome repenteth his ſilence, but he is often ſorrowful for his haſty ſpeeches.

He that is rooted in ſin will hardly be by good counſel reformed.

Who doubts of God with *Protagoras*, is an Infidel, who denieth God with *Diagoras*, is an Epicure and a Devil.

Conſent and ſin are both of one kind.

Vice is the habitude of ſin, but ſin is the act of habitude.

He that pampers his fleſh doth nouriſh many worms.

Exceſſive ſleep is found the bodies foe.

Luſt bringeth ſhort life, prodigality wretched life, and perſeverance in ſin, eternal damnation.

As by nature ſome men are more inclined to ſickneſs then other ſome, ſo one mans mind is more prone then anothers to unrighteouſneſs.

The ſickneſs of old age is avarice, the errors of youth inconſtancy. *Theop.*

A moſt horrible and damnable offence is that to be judged, whoſe revenge belongeth unto God. *Aug.*

Craft putteth on him the habit of policy, malice the ſhape of courage, raſhneſs the title of valour, lewdneſs the image of pleaſure, thus diſſembled vices ſeem greater vertues.

Where elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſs and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth where gold reigneth. *Greg.*

We ought not to hate the man, but his vices. *Aug.*

There are more vices then vertues. *Greg.*

Riches gotten with craft, are commonly loſt with ſhame.

Folly in youth, and negligence in age, breeds at length woe to both: the one ending in ſorrowful grief, the other in lamentable miſery.

Where youth is void of exerciſe, there age is void of honeſty.

Flattery and ſoothing great men in their humours, getteth more coin then true ſpeeches can get credit. *Bias.*

Fair faces have gotten foul vices, ſtraight perſonages crooked manners, and good complexions bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſowre countenance is a manifeſt ſign of a froward diſpoſition.

Sobriety

Sobriety without ſullenneſs is commendable, and mirth with modeſty delectable.

Every vice hath a cloak, and creepeth in under the name of vertue.

We ought to have an eſpecial care, leſt thoſe vices deceive us which bear a ſhew of vertue.

Craft oft-times accompanieth Policy, too much Auſterity Temperance, Pride a reſolute Mind, Prodigality Liberality, Fortitude Temerity, and Religion Superſtition.

What Nation doth not love gentleneſs, thankfulneſs, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainful, unhoneſt, and unthankful perſon?

Cum fateamur ſatis magnam vim eſſe in vitiis ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur, & vitiorum illecebris & cupiditatum lenociniis dediderunt, miſſos faciant honores, nec attingant rempublicam, patiantur viros fortes labore, ſo otio ſuo perfrui. Cicero.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare join together, to hurt thoſe which have been their beſt friends, and them to whom they are bound, both by blood, nature, and benefits.*

INgratitude challengeth revenge by cuſtome, and is a vice moſt hateful before God and man.

Ingratitude for great benefits maketh men to deſpair of recompence, and of faithful friends cauſeth them to become mortal foes.

Impudency is the companion of that monſter ingratitude. *Stobæus.*

He is unthankful that being pardoned ſinneth again.

There

There can be no greater injury offered to a free mind and a baſhful face, then to be called unthankful; ſith ſuch reproaches ſink moſt deeply into the reputation of honour.

Ingratitude ſpringeth either from covetouſneſs or ſuſpect. *Theophraſt.*

It is a ſhameful and unthankful part always to crave, and never to give. *Marc.*

Princes rewarding nothing, purchace nothing; and deſert being neglected, courage will be unwilling to attempt.

Benefits well beſtowed eſtabliſh a Kingdome, but ſervice unrewarded weakneth it. *Archim.*

The nature of man is ambitious, unthankful, ſuſpectful, not knowing rightly how to uſe his friends, or with what regard to recompence his well-willers for their benefits beſtowed.

It is better to be born fooliſh, then to underſtand how to be unthankful.

Ingratitude loſeth all things in himſelf, in forgetting all duties to his friend.

To doe good to an unthankful body, is to ſow corn on the ſand.

Two contraries give light one to the other, and ingratitude and thankfulneſs are beſt diſcerned one by the other.

There is no affection among men ſo firmly placed, but through unthankful dealing it may be changed to hatred. *Bias.*

Two heads upon one body is a monſtrous ſight, but one unthankful heart in a boſome, is more odious to behold. *Bias.*

There cannot be a greater occaſion of hatred, then to repay good turns with unthankful dealing.

An ungrateful Common-wealth, which hath baniſhed men of true deſert, finding their hindrance by their

their abſence; too late repenteth. *Lactan.*

Nothing waxeth ſooner old then a good turn or benefit. *Dion.*

An unthankful man is compared to a veſſel bored full of holes. *Lucianus.*

Oh! kindneſs ſleepeth, and all men are unthankful. *Pindarus.*

The ingrateful man through his impudency is driven to all villany and miſchief, and maketh himſelf a ſlave. *Xenophon.*

Plato called *Ariſtotle* a Mule for his ingratitude. *Ælianus.*

The unthankful man hath ever been accounted a more dangerous buyer then the debtor. *Cognat.*

The ungrateful man is of worſe condition then the Serpent, which hath venome to annoy others, but not himſelf.

It is better never to receive a benefit, then to be unthankful for it.

Thankfulneſs doth conſiſt in Truth and Juſtice; Truth doth acknowledge what is received, and Juſtice doth render one good turn for another. *Stobæus.*

He is unthankful, with whom a benefit periſheth, he is more ungrateful which will forget the ſame, but he is moſt ungrateful, that rendreth evil for the good he hath received. *Bias.*

He which receiveth a benefit, ſhould not only remember but requite the ſame liberally and fruitfully; according to the nature of the earth, which rendreth more fruit then it receiveth ſeed. *Quint.*

The Egyptians of all vices moſt abhorred ingratitude, in which (as *Tully* ſaith) all wickedneſs is contained.

If we be naturally inclined to doe good to them of whom we conceive good hope, how much more are we bound to thoſe, at whoſe hands we have already received a good turn? *Seneca.*

Thou

Thou canſt not call a man by a worſe name, then to ſay he is an unthankful perſon.

Plutarch interpreteth *Pythagoras Symbole*, of not receiving of ſwallows, that a man ought to ſhun unthankful people.

Xenophon among the praiſes which he gave unto *Ageſilaus*, reputeth it a part of injuſtice, not only not to acknowledge a good turn, but alſo if more be not rendred then hath been received.

Whoſoever receiveth a benefit ſelleth his own liberty, as who would ſay that he made himſelf ſubject to render the like.

The Laws of *Athens*, *Perſia*, and *Macedonia*, condemned the unthankful perſon to death.

Lycurgus eſteemed it a moſt monſtrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchiſes for ingratitude were revoked.

An ungrateful perſon cannot be of a noble mind, nor yet juſt. *Socrat.*

A man ought to remember himſelf how often he hath received courteſie and pleaſure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cauſe of the ſin and death of man.

No mans life is void of ingratitude.

The life of the ignorant is unthankful, wavering and unſtayed in things preſent, through the deſire of things to come. *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude; for the greater the increaſe of mortal men is, the more doth ingratitude augment. *Plat.*

We ſhall avoid this ſhameful vice of ingratitude, if

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we esteem the benefit which we receive of another greater then it is, and contrariwise repute that less then it is which we give.

The unworthier he is that receiveth the benefit, the more is he to be commended from whom it cometh.

Est aliqua ingrato meritum exprobrare voluptas.

Ingratus, qui beneficium accepisse se negat quod accepit; ingratus, qui id dissimulat; rursum ingratus, qui non reddit; at omnium ingratissimus est, qui oblitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy honours, estates, and great places: it is a vice of excess, and contrary to Modesty, which is a part of Temperance.*

HE that bruiseth the Olive-tree with hard Iron, fretteth out no oil, but water; and he that prick-eth a proud heart with perswasion, draweth out only hate and envy.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is suddenly broken.

Ambitious men can never be good Counsellers to Princes.

The desire of having more, is a vice common to a Prince, and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption and transgression of mans nature.

Pride causeth that work to become wicked which of it self is good; so that humble submission is better then the proud boasting of our deeds; which causeth

a

a proud man oftentimes to fall into more deteſtable vices then he was in before. *Plut.*

It is natural to proud men to delight themſelves, and to ſet their whole minds upon vain deſires.

Men that have their thoughts high, and their eſtates low, live always a penſive and diſcontented life.

Pride ſhould of young men be carefully avoided, of old men utterly diſdained, and of all men ſuſpected and feared. *Soc.*

Pride hath two ſteps, the loweſt blood, and the higheſt envy.

Pride eateth gold, and drinketh blood, and climbeth ſo high by other mens heads that he breaketh his own neck.

It is better to live in low content, then in high infamy; and more precious is want with honeſty, then wealth with diſcredit.

Aſpiring pride is like a vapour which aſcendeth high, and preſently vaniſheth away in ſmoak. *Plut.*

A proud heart in a begger, is like a great fire in a ſmall cottage, which not only warmeth the houſe, but burneth all that is in it.

The ſpring of pride is lying, as truth is of humility. *Phil.*

Men that bear great ſhapes and large ſhadows, and have not good nor honeſt minds, are like the portraiture of *Hercules* drawn upon the ſands.

The more beauty the more pride, and the more pride the more preciſeneſs.

Ambition is the ground of all evils. *Tim.*

Pride is a Serpent, which ſlily inſinuateth her ſelf into the minds of men.

Exalt one of baſe ſtock to high degree, and no man living will ſooner prove proud then he.

An ambitious body will go far out of the right way, to attain to the height which his heart deſireth. *S.P.S.*

Pride

Pride is the mother of Superstition.

The proud man seeking to repress another man, in stead of superiority attaineth indignity.

The proud man is forsaken of God; being forsaken, he groweth resolute in impiety, and after purchaseth a just punishment for his presuming sin. *Plato.*

A proud man is compared to a ship without a Pilot, tossed up and down upon the seas by winds and tempest. *Aug.*

The Son of *Agesilaus* wrote unto King *Philip*, who much gloried in some of his victories, that if he measured his shadow, he should find it no greater after the victory then it was before.

King *Lewis* the eleventh was wont to say, when Pride was on her Saddle, mischief and shame was on the Crupper.

Pride, Envy, and Impatience, are the three capital enemies of mans constancy. *Aug.*

Pride is alwaies accompanied with Folly, Audacity, Rashness, and Impudency, and with Solitariness, as if one would say, that the proud man is abandoned of all the World, ever attributing to himself that which is not, having much more bragging then matter of worth. *Plato.*

Pride did first spring from too much abundance of wealth. *Antist.*

Chrysippus to raise an opinion of knowledge to himself, would set forth those books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth fain things to be, which indeed are not, or maketh them appear greater then they are. *Ar.*

Pride is the mother of envy, which if that one be able to suppress, the daughter will be soon suppressed. *Aug.*

Husband-

Husband-men think better of those ears of Corn which bow down and wax crooked, then those which grow straight, because they suppose to find more store of grain in them then in the other.

Socrates when he saw that *Alcibiades* waxed proud, because of his great possessions, shewed him the Map of all the World, and asked him whether he knew which were his Lands in the territory of *Athens*: who answered, They were not described there: How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the property of proud men to delight in their own fooliſh inventions.

He that knoweth himself best, esteemeth himself least. *Plat.*

The glory of the proud man is soon turned to infamy. *Saluſt.*

The proud man thinketh no man can be humble. *Chryſoſt.*

Antiochus had that admiration of himself, that he thought he was able to sail on the earth, and go on the seas.

Pompey could abide no equal, and *Cæsar* could suffer no superiour.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely be endured, who can away with a poor man that is proud?

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreams of Gold.

The pride of unquiet and moving spirits, never content themselves in their vocations. *Perdicas.*

Themiſtocles told the Athenians, that unless they banished him and *Ariſtides*, they could never be quiet.

Perdita tunc urbi nocuerunt ſæcula, poſtquam
Ambitus & luxus, & opum metuenda facultas,
Tranſverſo mentem dubiam torrente tulerunt.

In

In rebus proſperis, & ad voluntatem noſtram fluentibus, ſuperbia magnopere eſt fugienda: nam ut adverſas res, ſic ſecundas immoderatè ferre levitatis eſt, Cicero.

Of Prodigality.

Defin. *Prodigality is the exceſs of liberality, which coming to extremity, proves moſt vicious, waſting vertues faſter then ſubſtance, and ſubſtance faſter then any vertue can get it.*

PRodigality without care, waſteth that which diligent labour hath purchaſed.

Prodigality is called the fire of the mind, which is impatient in heat, that it ceaſeth not while any matter combuſtible is preſent, to burn neceſſary things into duſt and cinders. *Pliny.*

Where Prodigality and Covetouſneſs are, there all kind of vices reign with all licence in that ſoul. *Theop.*

Prodigality ſtirreth up evil warres, and ſeditious injuries, to the end that her humour may be fed; fiſhing in all troubled waters, that ſhe may haue wherewith to maintain her prodigal expences.

Exceſs of apparel is an argument of the inconſtancy of the ſoul, and rather whetteth the eyes of the beholders to wicked deſires, then to any honeſt thoughts. *Eraſ.*

Deck not thy ſelf with curious wrought Tapeſtry, and fair painted Pictures, but with temperance and honeſty. *Epict.*

Poverty followeth ſuperfluous expences.

Prodigality maketh youth a Tyrant in his own eſtate, a deſtroyer of his own wealth, and a corroſive to his own friends.

To ſpend much without getting, to lay out all without

out reckoning, and to give all without considering, are the chiefest effects of a prodigal mind.

He that giveth beyond his power is prodigal, he that giveth in measure is liberal, he that giveth nothing at all is a niggard.

Prodigality is a special sign of Incontinency. *Marc. Aurel.*

He that is superfluous in his diet, sumptuous in apparel, and lavish of his tongue, is a Cooks hope, a Tailors thrift, and the son of repentance.

The end of much expence is great grief.

Straton Sydonius could in no wise abide that any one should goe beyond him in prodigal expences, whereupon arose a great contention betwixt *Nicocles Cyprius* and him, whilst the one did what he could to exceed the other. *Theop.*

Who spends before he thrive, will begge before he think.

Riches lavishly spent breed grief to our hearts, sorrow to our friends, and misery to our heirs.

A proud Eye, an open Purse, a light Wife, breeds mischief to the first, misery to the second, and horns to the third.

What is gotten with Care, ought to be kept with Wisdome.

Prodigality is a dissolution, or too much loosing of vertue. *Zeno.*

An unthrift is known by four things; by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cherisheth, and the Expence he useth.

As excess in meats breeds surfeit, in drink drunkenness, in discourse ignorance; so in gifts excess produceth prodigality.

It is better to be hated for having much, then to be pitied for spending all. *Bias.*

Prodigality consisteth not in the quantity of what

is given, but in the habit and fashion of the giver.

He is truly prodigal which giveth beyond his ability, and where his gifts are needless.

It is not possible for a prodigal mind to be without envy. *Curtius.*

Prodigality concealing love, loves none whereby affection decreaseth, and amity is made unstable.

Prodigal lavishing, and palpable sensuality, brought *Pericles*, *Callias* the son of *Hipponicus*, and *Nicias*, not onely to necessity, but to extreme poverty; and when all their money was spent, they drinking a poisoned Potion one to another, died all three.

Prodigality is born a Wonder, and dies a Begger. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man to become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting till it be wholly consumed.

Fire consumeth fuel without maintenance, and prodigality soon emptieth a weak purse, without it be supplied.

The prodigal minded man neither observeth time, nor maketh end of riot, until both himself and his Patrimony be consumed.

A prodigal humour is hardly purged, because the nourishments are many and sweet.

The prodigal minded man, to spend lustily, and to fare daintily, so he have it, he cares nor how he get it: and so he spends it, he cares neither on whom, or in what sort he consume it.

——— *O prodiga rerum*
Luxuries! nunquam parvo contenta paratu,
Et quæsitorum terra pelagóque ciborum
Ambitiosa fames, & lautæ gloria mensæ,
Discite quam parvo liceat producere vitam,
Et quantum natura petat. ———

It is an old Proverb, Much meat, much mal.

Intemperance is a root proper to every disease.

He that too much pampereth himself, is a great enemy to his own body.

Vessels being more fully fraught then they are able to carry, do sink; so fareth it with such as eat and drink too much.

By surfeit many perish, but he that dieteth himself prolongeth his life.

Excess came from *Asia* to *Rome*, Ambition came from *Rome* to all the world.

Gluttony causeth innumerable maladies, and shortens mans life. *Horace.*

Surfeiting is the readiest means to procure sickness, and sickness is the chastisement of intemperate diet.

Gorgias being demanded how he attained to the number of an hundred and eight years, answered, By never having eaten or drunk any thing through pleasure.

Omne nocet nimium, mediocriter omne gerendum.

Tantum cibi & potionis adhibendum est, ut resicientur vires, non opprimantur. Cicero.

Of Concupiscence.

Defin. *Concupiscence or lust is a desire against reason, a furious and unbridled appetite, which killeth all good motions in mans mind, and leaveth no place for vertue.*

LUst is a pleasure bought with pains, a delight hatcht with disquiet, a content passed with fear, and a sin finished with sorrow. *Demonax.*

Lust by continuance groweth into impudency.

Shame and infamy wait continually at the heels of unbridled lust.

Lust is an enemy to the purse, a foe to the person, a canker

to the mind, a corrosive to the conscience, a ...er of the wit, a besotter of the senses; and final-mortal bane to all the body, so that thou shalt find ...ure in the path-way to perdition, and lusting love the load-stone to ruth and ruine. *Pliny.*

Lust in age is lothsome, in youth excess; howsoever it is the fruit of idleness.

Lust enforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Sensual Vice hath these three companions, the first blindness of understanding, the second hardness of heart, the third want of grace.

Draco wrote such Laws against Incontinency, that he is said not to have writ them with ink, but rather to have signed them with blood.

The channels which Rivers long time have maintained, are hardly restrained from their course; and lust wherein we have been long plunged, is hardly purged.

Such things as maintain us in evil, or change our goodness to wickedness, are either nourished or begun by lust.

Pleasure is the end of superfluity. *Plato.*

Adultery is called the injury of Nature.

Concupiscence is unseparably accompanied with the troubling of all order, with impudency, unseemliness, sloth, and dissoluteness. *Plat.*

Our tongues most willingly talk of those things which our hearts most desire.

Chastity is a punishment to the incontinent, and labour to the slothful. *Sen.*

Adultery desireth no Procreation, but Pleasure. *Anselm.*

Lust maketh a man to have neither care of his own good name, nor consideration of the shame which his Posterity shall possess by his evil living.

This monstrous ... altereth, marreth, and drieth the body

good heed that thou sit not upon a bushel; meaning that idleness ought especially to be eschewed.

Lust is quenched by labour, and kindled through idleness.

The idle heart is moved with no prayers. *Curtius.*

The rich man if he wax idle, will be quickly poor.

Idleness is security, and labour is care.

In doing nothing men learn to doe ill. *Columella.*

The kind of contemplation tending to solitariness, is but a glorious title to idleness. *S. P. S.*

Sloth is a fear of labour to ensue.

It is not for a man of authority to sleep a whole night. *Homer.*

In idleness beware of idleness.

Sloth is the step-mother of Wisdome and Science, *Anacharsis.*

Men are born to good works, whereof our soul may serve for a sufficient and invincible proof, seeing it is never still, but in continual motion and action. *Cic.*

Idleness decayeth the health of the body; and no man ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain vain opinion which causeth slothfulness. *Plato.*

The Bees can abide no Drones among them, but as soon as any begin to be idle, they kill them. *Plat.*

The wise mans idleness is his continual labour. *Bern.*

Carthage was overcome, and *Rome* by Idleness came to ruine. *Aug.*

Variam semper dant otia mentem.

Ignavia vitium est animosæ partis, quod consternitur periculis, præsertim mortis. Arist.

Of Presumption.

Defin. *Presumption is a violent passion of the will, and an utter foe to prudence: it is that affection which trusteth and exposeth the body to dangers, presuming only upon vain hope and imagination, without either ground or reason.*

HE that vaunteth of victory before he have won the field, may be counted more foolish then valiant. *Bias.*

Vain and light men love commonly that which is forbidden by reason, and love nothing more then to follow their sensual appetites.

He that presumeth of his own strength is soon overcome. *Aug.*

A fault wilfully committed ought not to be forgiven.

To flie from that we should follow, is to follow our own destruction.

Hardiness without fear is the sister of folly.

Presumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back. *Aug.*

It is a great presumption to look for reverence of our elders, and to enjoyn our betters to silence. *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a Fool, then of him that is wise in his own conceit. *Solom.*

Take heed of rashness in resolution, and cruelty in conquest; for the one is wilful, and the other wicked: and as the first wants it, so the other shews as little grace, whose fruits are pernicious to reason, and torment in conscience.

He that presumes on that he knows not, may look an honour for an humour. *Curtius.*

Presum-

Presumptuous attempts bring bad ends.

A festered sore must have a searching salve, and a shameless smile an open frown.

It is an impudent and presumptuous part, to commit any thing to the judgement of him that wanteth knowledge.

Ill success comes of rash beginnings.

He that speaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which seeth better then himself. *Bio.*

It is a troublesome, dangerous, insolent, and proud enterprise, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reason of his life.

He is not wise but arrogrnt, that dare presume unasked to give a Prince counsel.

He that presumeth to understand every thing, is thought to be ignorant in all things.

Every man presumeth on his own fancy, which maketh divers to leap short through want of good rising, and many shoot over for want of true aim.

He is very obstinate, whom neither reason, nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty, so are they perillous.

To strain further then the sleeve will stretch maketh the arm bare; and to skip beyond a mans skill, is to leap, but not to know where to light.

That which in the Devils was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath; for if he fail to follow counsel herein, he shall either have his head broken by the furious, or his heart galled by the detractor.

Where men doe all that they will, they indeed presume to doe that which they ſhould not. *Cicero.*

Preſumption is the chief ground and cauſe of all variance, hatred, and miſchief.

Amongſt the ambitious men of the world preſumption is a fury, and a continual tempter.

The occaſion why Leaven was forbid unto the Jews at the Feaſt of *Eaſter*, was to teach them to have a great care to keep themſelves from Pride and Preſumption, into which they fell that held any good opinion of their own ſelves, and puffed themſelves up therewith, as the dough is puffed with the leaven. *Philo.*

Men ought not to deferre the amendment of their life to the laſt hour, becauſe the thief was ſaved; for as that was a preſident that none ſhould deſpair, ſo was it but one example, becauſe none ſhould preſume.

He is too much preſumptuous that ſtriveth to goe where another hath fallen, and too much unbridled that ſearcheth not at all when others have periſhed before him.

Let him that thinketh he ſtandeth, take heed leſt he fall.

Nulla præſumptio pernicioſior quàm de propria juſtitia aut ſcientia ſuperbire: O ſuperba præſumptio! O præſumptuoſa ſuperbia! Aug.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, ut cum aliis debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treaſon.

Defin. *Treaſon is that damned vice hated of God and man, wherewith perjured perſons being bewitched fear not to betray themſelves, ſo they may either betray*

betray others or their Countrey: it is the breach of faith and loialty with God, their Governours, and Countrey.

THey are deceived that look for any reward for Treason. *Curtius.*

The conflict with Traitors is more dangerous then open enemies. *Livius.*

Traitors are like Moths, which eat the cloth in which they were bred; like Vipers that gnaw the bowels where they were born; like Worms, which consume the Wood in which they were ingendred. *Agesi.*

Treachery hath always a more glozing shew then the Truth, and Flattery displaies a braver flagge then Faith.

No place is safe enough for a Traitor. *Amb.*

Once a Traitor, and never after trusted. *Li.*

Who will not with *Antigonus* make much of a Traitor, going about to pleasure him? but having his purpose, who will not hate him to the death?

Such as are Traitors to their Prince, and perjured to God, deserve no credit with men.

Treachery ought not to be concealed, and friends have no privilege to be false.

Such as covet most bitterly to betray, first seek most sweetly to entrap. *Philip.*

Traitors leave no practice undone, not because they will not, but because they dare not.

Victory is not so earnestly to be sought, as Treason to be shunned.

A good Warriour ought to commit the fortune of his Warre to the trust of his own vertue, not to the impiety and treason of his enemies.

Many men love the Treason, though they hate the Traitor.

Many conſpire valiantly, but end wretchedly.

Traitors have continual fear for their bedfellow, care for their companion, and the ſting of conſcience for their torment. *Man.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſel, ſoon breed a Traitor.

Where the peoples affection is aſſured, the Traitors purpoſe is prevented. *Bias.*

There are many Traitors in Common-weals, whom it is better to forbear then to provoke.

Of raſh hopes proceed perillous ends, and of execrable treaſons, damnable ſucceſs.

Traitors about the Thrones of Princes, are like Wolves about the folds of Sheep.

One ſcabbed Sheep will infect a whole flock, and one Traitor ſubvert the whole Monarchy.

He is worthily hated of all men, that beareth not a faithful heart to his Countrey.

No wiſe man at any time will truſt a Traitor. *Tully.*

Ne colloquiorum de prætextu pacis proditiones, urbium tententur, fiantque interlocutores, maximè cavendum eſt.

Proditores urbium ſæpè ne ipſi quidem proditionem evadunt, ſed ab hoſte trucidantur.

Of Deſperation.

Defin. *Deſperation is a ſorrowfulneſs without all hope of better fortune, a vice which falſly ſhadoweth it ſelf under the title of Fortitude and Valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loſs of their ſouls and bodies.*

Deſperation

DEſperation is a double ſin, and final impenitence hath no remiſſion.

It is better to be called a daſtardly Coward, then a deſperate Caitiff.

Let no man deſpair of Grace, although he repent in his latter age: for God judgeth of mans end, and not of his life paſt. *Ber.*

Deſperation ſpringeth from the ignorance of God. *Aug.*

It is better to prolong our life in miſery, then to haſten our own death without hope of mercy. *Lactantius.*

Love wanting deſire makes the mind deſperate, and fixed fancy bereft of love, turneth into fury.

There is no offence ſo great, but mercy may pardon, neither is there any thing ſo deſperate, which time cannot cure.

Deſperate is the fruit of diſordinate ſin, which becoming his own Judge, proves his own Executioner.

The fear of inevitable puniſhment, is the cauſe of deſperation. *Stob.*

Nothing doth more torment a man, then forſaking hope. *Quin.*

Deſperation preferreth Profit before Honeſty. *Eraſmus.*

Let no man deſpair of that thing to be effected, which hath been done already.

Extreme fear and danger makes cowards deſperately adventurous; and what perſwaſion could not make conſtant, miſery hath made deſperate.

Reſolution is grounded on honour, deſperateneſs on danger.

Fortune deſperately attained, is as deſperately loſt, and Deſpair ſuddenly entertained, is a token of a wretched conſcience.

Deſpair comes of the feebleneſs of courage and the lack of wit.

To him that is ſubject to paſſion, deſpair is ever attendant.

He that is deſperately inclined to his own will, is ever moſt near to the wrath of God.

Deſpair leadeth damnation in chains, and violence laies claim to the wrath of God. *Ber.*

Deſpair and revenge deprive men of the mercy of God, and clean blotteth out the memory of their former deeds.

Of all the perturbations of mans mind, Deſpair is the moſt pernicious. *Livius.*

Many reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themſelves.

He that through the burden of his ſins breaks forth into deſperation, wilfully refuſeth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The ſouls firſt comfort is to avoid the fault, the next not to deſpair of pardon.

Deſperation is a certain death. *Aug.*

As he which without licence breaketh a Priſon procureth his own death; ſo in the World to come ſhall he be perpetually puniſhed, which contrary to the will of God will ſet the ſoul at liberty. *Plato.*

Vincitur haud gratis jugulo qui provocat hoſtem.
Qui nil poteſt ſperare, deſperet nihil.

Of Hereſies and Hereticks.

Defin. *Hereſie is a wilful and obſtinate opinion, grounded in the mind: the ſiſter of ignorance, a profeſſed enemy to all truth, preſumptuouſly oppoſing it ſelf againſt the Principles of Faith and true Religion.*

AFter the aſcenſion of Chriſt into Heaven, divers by the inſtigation of the Devil ſaid, as *Simon* the Samaritane, and others who ſought to ſeduce the people from the true faith they embraced, teaching and preaching Hereſies. *Juſtinus.*

Hereſie ſtreweth the plain and open way of truth with thorns and brambles.

Marcion heaping hereſie upon hereſie ſaid that *Cain*, the Sodomites, and the Ægyptians, and all nations that have excelled in wickedneſs, met Chriſt in hell, and by him were delivered. *Irenæus.*

Montanus calling himſelf the Holy Ghoſt, he ſtrangled himſelf. *Niceph.*

The Valentinians ſaid that Chriſt took not fleſh of the Virgin *Mary.* *Poly.*

The Church of *Corinth* was corrupted, not only in manners, but alſo in doctrine.

Arrius that Arch-heretick, his bowels burſt in ſunder. *Theod.*

The Adamites, denominated from *Adam*, adminiſter their Sacrament naked: they call their Church Paradiſe.

Abelites require ſuch chaſtity in marriage, that they admit no copulation between man and wife. This Hereſie was ſoon ſuppreſſed.

Origeniſts and Sadduces deny the Reſurrection.

Aquarii uſed not wine, but water in the Sacrament.

If we follow our own imaginations, neglecting the truth, we renounce our ſalvation, and yeeld our ſelves ſubject to Satan.

The Nicholaites maintain the community of their wives. *Euſ.*

Antioch was never without Hereticks; for within the ſeventh year of *Julius*, the greater part thereof was conſumed with fire from heaven, the other deſtroyed by earth-quake.

Nestorius denied *Mary* to be the Mother of Christ: after he was banished, his tongue was eaten up with worms, and he died miserably. *Evag.*

They which through the dimness of their mind, and want of understanding, doe contemn the true and living God, doe please themselves with all manner of pestilent errors. *Amb.*

Some not considering that clear and heavenly light which cometh from God, they fall into the gulf, and sink to the bottome of that most foul and filthy puddle of all false Opinions, Errours, Heresies, and worshipping of false gods. *Amb.*

An Heretick doth corrupt the sincerity of the Faith and Doctrine of the Apostles. *August.*

A Schismatick, although he sin not at all against the pure Doctrine and sincere faith, yet he rashly separateth himself from the Church, breaking the bond of unity. *Aug.*

If Cockle appear in the Church, yet ought neither our faith nor charity be letted; we must rather learn to be good Corn. *Cyp.*

While some men alwaies take to themselves a further dominion then peaceable justice requireth, they perish from the Church; and while they proudly lift up themselves, blinded with their own presumption, they are bereft of the Light of the Truth. *Greg.*

The Church oft placed amidst much Chaff and Cockle, suffereth many things; and yet whatsoever is either contrary to Faith or good life, she alloweth not, neither holds she her peace, neither doth she it.

De nucleo olivæ, intus optimæ & suavissimæ, ventosa & vana capricus exurgit; ita & hæreses de nostra structura caverunt non nostræ degeneret veritatis grano & mendacio silvestres. Tertul.

Omnia

Omnia hæreticorum dogmata inter Aristotelis *&* Chrysippi *spineta sedem sibi & requiem repererunt,* Hieronymus.

Of Devils.

Defin. *Devils are our tempters to sin, blasphemy and all other evils: they that stand in fear of God, take pleasure in that which displeases them.*

THE Devil labours to deceive man, and greatly envies that any should be saved.

Satan is a subtile fisher, and useth great cunning in casting of his net, and searcheth out the vein of water wherein every man is delighted. *Basil.*

The Devil by degrees worketh the destruction of man.

Christ fisheth with an angling rod, and catcheth but a few: the Devil with a broad net, and draweth up multitudes. *Chrys.*

The Devils bait is sweeter then Christs, and that is the cause he taketh so many. *Hier.*

Christ fishing took four, *Simon, Andrew, James,* and *John*; the Devil walking by the sea of this world, may in as little space catch four thousand.

Through the envy of the Devil sin entred into the world.

The Devil was the first author of Lying, the first beginner of all subtile deceits, and the chief delighter in all sin and wickedness. *Philo.*

Divers spirits were wont to deceive people, either by mis-leading them in their journeys, or murdering them in their sleeps. *Psellus.*

The Devils, not able to oppose God in himself, assault him in his members. *Aug.*

The Devil intangleth Youth with beauty, the Usurer with gold, the Ambitious with smooth looks, the Learned by false doctrine.

The

The Devils oft-times ſpeak truth in Oracles, to the intent they might ſhadow their falſhoods the more cunningly. *Lactan.*

The Devils (as being immortal ſpirits, and exerciſed in much knowledge) ſeem to work many things which in truth are no miracles, but meer works of nature.

All the great power of Devils proceedeth from the juſt indignation of God, who by ſuch whips chaſtiſeth the wicked, and exerciſeth the good.

The Devils have divers effects, the one troubles the ſpirit, the other moleſteth the body; ſome inſinuate and ſteal into our hearts, where depraved deſires are ingendred; or elſe into our underſtanding, to hinder the uſe and office of reaſon.

The power of God, and not the Devil, is to be feared. *Greg.*

The inviſible enemy is overcome by faith.

The Devils have will to hurt, but they want power. *Aug.*

The Devil is overcome by humility.

The Devil is ſtrong againſt thoſe that entertain him, but weak againſt thoſe that reſiſt him. *Aug.*

From evil ſpirits proceedeth Art magick, whereby the ſlaviſh practiſers of that damnable Art, by many falſe miracles deceive the ſimple, and confound themſelves.

He that giveth his word to the Devil, breaketh his band with God. *Luther.*

The Devil, Temptation, and Sin, were the occaſions of mans Fall.

The hearts of the Reprobates contain as many Devils as unchaſt thoughts. *Greg.*

The Devil in the laſt day ſhall riſe againſt us in accuſation, for that he hath been more careful to [illegible] then we to ſave them. *Bernard.*

The

The Devil doth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great mark then a little one. *Amb.*

The Devil is to some a Lion, to some an Ant. *Greg.*

The Devil ceaseth to tempt them whom he hath already won.

The Devil, though he seeth not our thoughts, yet by outward signs he many times doth know them, as by our words.

The Devil is the father of lies, and the chief author of all deceit.

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil presents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What sin soever hath been by man at any time committed, was first by the Devil invented.

The Devil first accuseth us of our evil words, next of our evil works, lastly, of our evil thoughts. *Greg.*

Christus Leo dicitur, propter fortitudinem; Agnus propter innocentiam; Leo quòd invictus, Agnus quia mansuetus. Ipse Agnus occasu vicit Leonem, qui cecidit quarens quem devoret: Diabolus Leo dictus feritate, non virtute. Aug.

Of Hell.

Defin. *Hell is in all things contrary to Heaven; it is a place of torment, misery and desolation, where the wicked shall endure the endless judgment of pain for their offences.*

ZEno the Stoick taught, That the places of the Reprobates were separate from the righteous,

the one being pleasant and delectable, the other darksome and damnable.

Hell is the hold of horrour, distress, and misery, the cell of torment, grief, and vexation.

The loss of Heaven is to the damned more grievous then the torment of Hell. *Chrys.*

Hell is the land of darkness.

In Hell all torments are not alike. *Aug.*

Woe be to him, that by experience knoweth there is a Hell. *Chrys.*

Hell is the place of punishment which God hath reserved for the Reprobates.

In Hell is no order, but a heap and Chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth always, and the defect can never fail.

Hell is every where, where Heaven is not.

The torture of a bad conscience, is the hell of a living soul. *Calvin.*

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the vertuous, and wicked men escape torments in this world, because they shall find there is a judgement to come, wherein the wicked shall have punishment according to the number of their offences. *Lactantius.*

They that believe in Christ, have already overcome Sin and Hell.

To them that are enamoured of the world, the remembrance of Hell is bitter.

The image of our sins represents unto us the picture of Hell.

Hell like death is most uncertain, and a place of punishment most assured.

Hell is compared to the Labyrinth, which *Dedalus* made,

made, whose entrance is easie, but being once in, it is not possible to return.

He that tempted Christ, will never spare men. *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed lest thy soul feel the flames of Hell.

Hell that is known no where, is every where; and though now never so private, yet in the end it will be most publick.

Envy is a picture or resemblance of Hell.

Death holdeth his Standard in Hell, which is called the Land of Death.

Infernus locus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis; ibi miseriæ, ibi tenebræ, ibi horror æternus, ibi nulla spes boni, nulla desperatio mali.

Noctes atque dies patet atri janua Ditis.

The end of the Book.

The Names of all the Christian and Heathen Authors in this Book.

A

Augustine
Ambrose
Appian
Archimedes
Ælianus
Aristotle
Aristippus
Anaxagoras
Alexan. Severus
Anselm

B

Basil
Bernard
Bonaventure
Boetius
Bullinger
Bodinus
Bias
Becon
Beza
Bion

C

Chrysostome
Cyprian
Clemens Alexan.
Cassiodorus
Columella
Cor. Agrippa
Chrysippus
Chilo
Calvine
Cicero
Curtius

D

Diogenes
Diog. Laert.
Demosthenes
Dionysius

E

Eusebius
Evagoras
Erasmus
Ennius
Epictetus
Euripides

G

Gregory
Guevara
Galen
Guicciardine

H

Hierome
Horace
Hermes
Hippocrates
Homer

I

Josephus
Isidorus
Irenæus
Justine
Justinian
Isocrates
Iamblichus

L

Luther
Lactantius
Lod. Vives
Livius
Lucretius
Lycurgus

M

Macrobius
Musonius
Marc. Anrelius
Musæus
Menander
Martial

N

Niphus

O

Origen
Olaus

Oso-

Osorius

P

Polycarpus
Petrarch
Publius
Plautus
Plato
Philo
Pontanus
Pacuvius
Phocion
Periander
Pythagoras
Plotinus
Putarch
Pittacus
Pindarus
Petronius

Plinius
Pesellus

Q

Quintilianus

R

Ramus

S

Sirach
Solon
Socrates
Stobæus
Saluſt
Suetonius
Silius Italicus
Sophocles
Seneca
Sr Thomas More
Sr Philip Sidney

T

Thomas Aquinas
Theodorus
Thales
Terence
Tertullian
Theopompus
Theophraſtus
Theocritus

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